ROMES

GLORY

ROMES GLORY;

OR,

A Collection of divers

MIRACLES

Wrought by

POPISH SAINTS,

Both during their Lives, and after their Deaths.

Collected out of their own Authors, for Information of all true-hearted PROTESTANTS.

TOGETHER

With a Prefatory Diſcourſe, declaring the Impoſſibility and Folly of ſuch vain *Impoſtures*.

LONDON:

Printed, and are to be ſold by *Moſes Pitt*, at the ſign of the White Hart in *Little Britain*. 1673.

THE EPISTLE TO THE READER.

READER,

THe grand design of this Collection of Popish Miracles, *is to inform thee of the Absurdities and wickedness of the Church of* Rome, *in compelling her Members to believe such ridiculous Stories, as are here related out of Popish Authors, set out and ownd by their Church; and some of them very lately published to the World by Mr.* Cressy, *in his* Church History, *Printed,* 1668, *who has raked together out of* Bede, Capgrave, *and others, such*

such stuff, as I am sure must needs fill thee with admiration.

As for Ignatius, *the Character given of him in his* Life *denotes him to be little better than a lunatick Person, for* pag. 146. *this is related of him,* But that he had regard to the good of his neighbour, (for which it was necessary for him to uphold himself and his authority) he would have walked the streets half naked, in a contemptible manner, that so he might have been held and reputed a Mad-man. *And* pag. 80. *we have an account of the* Devils appearing to him, endeavouring to fright and distract him in his Prayers, and was often with a little stick chased away by him. *And* pag. 48. *we have this Vision,* At such time as he composed the Constitutions of his Society, having one day consecrated the Holy Host, and offered to Almighty God the Rules of his Society, God the Father appeared most graciously unto

unto him, insinuating by some mystical signification, that it would be a thing pleasing to his Divine Majesty, that the Mother of God should offer up her Prayers unto Him for him; whereupon the Blessed Virgin suddenly appeared, recommending St. *Ignatius* to the Eternal Father; and demonstrating, that her own flesh was there present in the Eucharist, in the flesh of her Son. *At one time we have account, that* both Father and Son appeared to him; *and at another,* the Holy Spirit: *And many such extravagant passages, which are more probable to be the Frenzies of a Mad-man, than the Visions of a Saint: For God says,* Exod. 33. 20. There shall no man see me and live. *But it is in vain to bring Scripture against those, that both deny the Scriptures to be the Judge of Controversie, and likewise make it their business to derogate from it. In a Spanish Catechism, entituled,* Caton Christiano,

ano, *composed by* Geronimo de Rosales, *a* Jesuit, *and Printed at* Sevil, 1670. *this plainly appears, for instead of citing Sripture to confirm the Doctrins of the* Roman Church, *he brings in forged Miracles for Examples: As to instance only in one: To prove the lawfulness of Praying to the Virgin* Mary, *he tells this wonderful Story:* A great Sinner put himself into a Religious Order, and being grosly ignorant, he was not able to learn the Christian Doctrin, no not so much as the *Ave Maria* throughout, but only these words, *Hail Mary full of Grace*, which he repeated many times. This man died, and afterwards there grew on his Grave a very handsome Tree, on whose Leaves were these words written, *Hail Mary full of Grace:* The Miracle was divulged, the Bishop came and caused the Tree to be digg'd up, and they found that the Root of this Tree came out of the Man's

Man's Mouth. *This is their way of proving their Doctrins, as may be seen throughout this* Catechism.

That most of these Miracles were invented by the Romish Priests and Monks, to make the ignorant Laity have a more venerable esteem for them, (than which nothing has more contributed thereto,) and to distribute their Riches amongst them for Pardons, Masses for freeing their Souls from Purgatory, &c. *needs no other proof, than the impossibility and impertinency of the things related, and the Doctrins they maintain*, viz. Invocation of Saints, Worshipping of Images, &c. *which are quite contrary to the revealed Will of God, and the Practice of the Holy Apostles: And therefore if some things of this nature have been miraculously acted, it is not to be attributed to our most holy God, since it tends to the violating his Commands, by setting up new Doctrins contradictory thereto; but rather to the subtilty and power of the*

the Devil, who in all Ages has made it his buſineſs to ſeduce Men to the moſt abominable Sin of Idolatry, *and for that end did work many Miracles in the Temples of the Heathen; ſo that it is no new thing for him to work Miracles, when it is to gain himſelf Proſelytes; and that the Church of* Rome *has been ſo far deluded by him, as to break the Second Commandment, in giving Divine Worſhip to Images, is learnedly proved by Dr.* Moore, *Dr.* Stillingfleet, *and others, in their Books of the* Idolatry *of that* Church.

By this, they may ſee what danger they are in, whilſt they communicate with a Church, that impoſes ſuch notorious Lies on her Members to ſupport her falſe Doctrins. God give them grace to ſee their Errours, that ſo they may withdraw themſelves from that Idolatrous Church, *and caſt anchor in the true* Proteſtant, *grounded on Scripture, and the Practice of the Primitive Chriſtians; which is the hearty deſire of the Publiſher.*

ROMES

ROMES GLORY:
OR,
An ACCOUNT
OF
MIRACLES
Wrought by
Popiſh SAINTS.

Miracles wrought by Ignatius, *as they are related in* Ch. 16 & 17. *of* The Glory of the Bleſſed Father St. *Ignatius, Printed at* Rouen, 1633. *after the Copy compiled at* Cracovia.

1. *The famous Miracles wrought by St.* Ignatius, *in his Life time.*

IGnatius, Founder of the *Society of Jeſus*, is reported to have done theſe following Miracles in his Life time.

It fell out at *Barcelona*, that two Brothers, about their Patrimony, had long ſued one another, and he, in fine, whoſe fortune it was to loſe the Suit, falling through too vehement apprehenſion into deſpair, hung himſelf with a Halter upon a Beam in his Chamber: The bruit of which came no ſooner to the Ears of St. *Ignatius*, but ſuddenly he betook himſelf to the place, and cutting aſunder the Halter from that unfortunate Rafter, gave order that the dead Body ſhould be laid upon a Bed; which done, falling apart upon his Knees, he began with many tears to demand the ſafety of that miſerable Creature at the Hands of Almighty God; but whilſt *Ignatius* (being at that time but a Student in the Grammar-School) was thus earneſt in his Prayers, they who were there preſent ſtanding in ſuſpence, with their Eyes fixed upon the Bed, (a

(a thing full of miracle) the dead Man returned ſuddenly to life, and had the uſe of his Voice ſo long, till calling for a ghoſtly Father he had confeſſed his Sins and received Abſolution, and then at laſt gave up the Ghoſt, lately redeemed from out the Jaws of Hell, into the Hands of his Creator.

He recovered immediately a certain Man called *Baſtida*, who had been many years ſick of the Falling-Sickneſs, by caſting up his Eyes and Prayers for him to Heaven.

He often chaſed the Devil out of poſſeſſed Perſons, by the Sign of the Croſs.

He reſtored a Woman to health, who lay half dead of a Conſumption.

He delivered one *Simon Rodriguez*,

being alſo at Death's door, from his Diſeaſe, by a pious Embrace.

John Baptiſta Coco, who by accident one Evening had ſo burnt his Hand, that it became utterly unſerviceable, and diſabled for any manual Function, the next day by his Prayers had his Hand healed and reſtored.

Returning ſick into his own Countrey of a quotidian Ague, and Preaching often in the open Fields, (becauſe the Churches were not capable of the Concourſe of People) howbeit his weakneſs would not permit him to raiſe his Voice aloud, yet every word of his Sermon was perfectly and diſtinctly heard and underſtood by all Men for the ſpace of more than 300 Paces.

Coming once to viſit one *Alexander Petronio*, who lay ſick in a dark and

and cloſe Chamber and Bed, in regard the Windows and Doors were kept ſhut to keep out the light, he repleniſhed the Room with the ſupernatural ſplendour of his Face, and recovered the ſick Perſon.

He freed one *Elutherio Pontano*, who had been grievouſly moleſted for the ſpace of more than two years with certain foul tentations of the Devil, by his only ſeeing and diſcourſing with the Party.

The College of *Loretto* being fearfully haunted with Spirits, appearing in ſundry foul ſhapes of Men and Beaſts, and the ordinary Exorciſms and other Ceremonies uſually having been applied, and thoſe fearful Apparitions nevertheleſs not ceaſing, the Rector of the College addreſſed himſelf by Letters to St. *Ignatius*, commending the buſineſs to his holy Sacrifices and Prayers, who

no ſooner received news of it, but he abſolutely freed the Houſe from thoſe haunts of ill Spirits by his Prayers and Letter, not for the preſent only, but for ever after.

St. *Ignatius* his Linnen, being waſhed with devotion by a certain devout Woman, reſtored life and motion to her withered and dead Arm.

One *Iſaac*, a Jew, refuſing with a paſſionate obſtinacy to become a Chriſtian, and contemning courteſies, and all other courſes taken with him by others, was by St. *Ignatius* ſoon ſatisfied, appeaſed, and perſwaded to be Baptiſed, by the only uttering of theſe three words, *Mane nobiſcum Iſaac.*

A certain Perſon of Note, being of a more turbulent Spirit than was fit longer to be endured, and St. *Ignatius*

natius not being able by gentle perſwaſions to cure his diſeaſed Mind, changing at laſt his ſtile, and beginning to call upon the Juſtice of God, and repreſent unto him the Vengeance of Heaven, he did it with ſuch a feeling, and expreſſion of fervour, that the Walls and Houſe appeared to him to tremble and ſhake with horrour; with the ſight of which, the ſtanders by, being ſtricken, immediately fell upon their Knees, imploring the Mercy of God by their Prayers and Vows; and the Delinquent, proſtrating himſelf at the Feet of St. *Ignatius*, and with a Voice of Confuſion begging pardon for his offence, promiſed from thence forward an amendment of himſelf.

Father *Leonard Keſſelius*, reſiding at *Colen*, had a vehement deſire to ſee St. *Ignatius*, then at *Rome*, above 300 Leagues diſtant from thence;

and having beſought the B. Father by Letters, that it might be lawful for him to travel on foot to *Rome*; he made anſwer, that his preſence was neceſſary at *Colen* for the good of others, enjoining him beſides not to ſtir from thence, for that Almighty God peradventure by ſome other courſe might ſo provide, that he might ſee him without the pains and toil of ſo tedious a journey; the Father therefore being one day at his Prayers, St. *Ignatius* appeared unto him, being yet alive and breathing, and diſcourſed long with him, to his infinite contentment,

The B. Father lying often ſick, if in the mean time any difficulty hapned, for the ſolving of which his virtue and wiſdom was required, he ſeemed in a manner to be perfectly recovered, and his Mind guiding his Body, appeared a ſound Man; ſo that it became familiar to

to them of the Houſhold, as often as he fell ſick, to deſire that ſome Buſineſs of Conſequence might happen, for the facilitating of which St. *Ignatius* might riſe, and be quit of his Diſeaſe.

2. *Divers Miracles wrought by St.* Ignatius *after his deceaſe.*

In the Proceſſes for the Canonization of St. *Ignatius*, commenced by the Authority of the Ordinaries firſt, and afterwards by that of the See Apoſtolick, more than 200 Miracles are related, wrought by the Merits and Interceſſion of St. *Ignatius* after his deceaſe; beſides which, there are divers others as authentical, not yet publiſhed, (becauſe thoſe former for his Canonization were more than ſufficient) confirmed nevertheleſs by the grave Teſtimonies of Men beyond exception, and Printed at *Rome* and other

Parts

Parts of *Italy*, in *Spain*, and in *Germany* and other Places, by the approbation of them whom it concerneth to approve them: Here only I will relate ſome few, becauſe my brevity promiſed will not permit many.

When the Body of St. *Ignatius* lay expoſed upon the Bier, for the performance of his Funeral Rites, one *Bernadina*, a *Roman*, had a vehement deſire to bring a Daughter of hers, who had been long troubled with the Emeroids, ſo grievouſly, that no Art of Phyſick could cure her, to kiſs the Hands of his dead Body, aſſuring her ſelf the recovery of her Daughter by that touch; but the Daughter, tranſported often times by the preſs of People, not being able for the throng to approach near the Body, her Mother laid hold of a piece of his Garment, and had no ſooner applied it to her Daughters

ters Body but ſhe was quit of her Diſeaſe.

Father *Nicholas Bobadilla*, having been long ſick of an Ague, was recovered by lying in the Bed of St. *Ignatius*.

At *Manreſa*, a certain Lady of Quality feeling no living motion of her Child in her Womb, for the ſpace of three hours before ſhe was brought to Bed, at laſt was delivered of a dead Child; the unfortunate ſucceſs of which, being much lamented by the ſtanders by, the rather becauſe the Child had not been Chriſtned; the Midwife about half an hour after the delivery of the Woman, implored with confidence the help of St. *Ignatius*, and had ſcarce begun her Prayers, but the Child, before pale and black, returned now to Life.

St. *Ig-*

St. *Ignatius* being beſought for the Life of a little dead Infant of an *Indian* Woman, reſtored the Child to Life.

He reſtored many blind Men their Sight, deaf Men their Hearing, lame Men their Limbs, cured Men ſtricken with the Palſie, others given over by the Phyſicians and lying at deaths door he reſtored perfectly to their Health. He appeared to many after his deceaſe, either delivering them from grievous tentations, or freeing them from their Diſeaſes or other dangers, or giving them good Counſel, or foretelling things to come, or comforting ſuch as ſerved him with divine Conſolations; and in his Journey to Heaven, at the very inſtant of his deceaſe at *Rome* (as afterwards appeared by computation of Hours) he appeared in Glory to that Noble

Noble and Religious Lady *Margareta de Lilus*, commending the Society to her, as a principal Benefactreſs of the College of *Bolonia*.

Many Devils have been caſt out of poſſeſſed Perſons, and out of Houſes which they haunted, by the Relicts of the Holy Father, or by hanging up his Picture.

The Oyl of the Lamp which burns before his Body, hath wrought many ſtrange Cures.

He hath eaſed many Women who have called upon him in the extremity of their Child-bearing Labours, and beſtowed Children upon barren Women.

At *Carpentras*, a certain Woman being delivered of a Child without motion, and of the Complexion of a *Blackmoor*, ſo that it was doubtful what

what courſe was to be taken in this prodigious accident, whether the Child ought to be Chriſtned or no, or whether it were to be deferred till ſome motion were diſcovered in it; at laſt, by the perſwaſion of a certain Canon, they implored the aid of St. *Ignatius*, by which the Child was ſuddenly not recovered only, but ſo recovered that his Countenance became chearful and fair.

He cured divers of the Pleuriſie.

He protected many Men from the fury of their Enemies; others being fallen head-long from ſome dangerous precipice, were defended from all hurt by invoking his Name.

At *Ceſenza*, one *Angelo Lopez*, upon the Eve of St. *Ignatius*, in expreſſion of his affection, had filled his Windows with many Paper-Lanthorns, adding to each Lanthorn the Picture of

of the Saint, and with infinite demonſtrations of gratulation, repeated often theſe words, *Io Loyola, B. Pater io!* but in the midſt of this triumph, by chance it came to paſs, that by the greatneſs of the Wind the Fire had taken hold of his Lanthorns, which when it was obſerved by ſome Raskallity of the Vulgar, they began to ſcoff at his devotion, upbraiding the Man for his ſuperſtition, and with a bitter alluſion to his Motto of Triumph, invert the words of it thus; *At, at, Beatus uritur: at, Loyola crematur!* At which the Man growing infinitely out of patience, out of his ſenſe of this irreligion uſed to St. *Ignatius*; *And I for my part*, quoth he, *have ſo high an eſteem of the Sanctity of the B. Father, that I believe him to be able to protect his ſinged Picture from the Fire*: Neither was he deceived in his belief, for the Flame having conſumed the Paper round

about

about it, forbore to touch the Picture, either in demonſtration of the Sanctity of the B. Father, or in obſervancy of the Zeal of him who deſired it.

At *Braga*, a certain Woman having been lately brought to Bed, was ſo much weakned, for many days after, with a continual Flux of Blood, that life could hardly be kept in her from following the Courſe of the Flux; who drinking of the Water into which her Child had been dipped, having been wrapped immediately before in the Garments of Saint *Ignatius*, her Flux ſuddenly ſtopped, and ſhe recovered her accuſtomed ſtrength.

In the Town of *Guimarent*, a certain Woman having loſt the uſe of her Sight and Hearing, and received the holy Oyl and other Rites of the Church, lay utterly out of her

her ſenſes; and whilſt ſome about her, out of Devotion, were endeavouring to put her in mind of her laſt words, a certain Woman who in courteſie came to viſit her, called to remembrance, that a little piece of the Girdle St. *Ignatius* uſed in his life time, having lately been ſent to her by a Son of hers of the Society; which ſhe with great Confidence, and Reverence towards God, preſently applied to the ſick Woman; which done, ſhe began to recover her ſenſes by degrees, to Breath, to ſtretch out her Hands, and make ſigns for Meat, to the Admiration of the Phyſicians, for the ſuddenneſs of the Cure. All which things were afterwards confirmed by the Atteſtation of ſworn Witneſſes.

At *Caglari* a certain elder Brother ſnatching up a Knife at dinner time, hurt his younger Brother in the Eye, and at the ſame time, the Daughter

of a certain Gentlewoman, carving at the Table, was ſorely hurt in like manner, in one of her Eyes; both which calling upon the Aid of Saint *Ignatius*, were delivered from danger, beyond expectation.

Another Woman had been ſo weakned, for the ſpace of four Months, with continual Pains, that ſhe was utterly deprived of the Uſe of her Feet; but the Feaſt of St. *Ignatius* drawing near, ſhe deſirous to partake of the common Jollity that day expreſſed in our Church, was not fruſtrated of her deſire; for her Pain ceaſing, and her Feet being reſtored to their wonted Strength, ſhe came thither with Joy, to have a ſhare in the Devotion.

In the ſame place, upon the Eve of St. *Ignatius*, the Artillery playing round, a little Infant who could not ſpeak,

ſpeak, and who had never heard the Name of St. *Ignatius*, cryed out, to the Admiration of all ſtanders by, *To morrow is the Day of* B. Ignatius. But they who were preſent, hearing a thing ſo full of Wonder, for Experiment ſake, demanded again of the Child, What was to be done to morrow, who Anſwered as before.

At *Majorca* dwelt a certain Woman, who through the Contraction of her Sinews, was become ſo Lame, that ſhe could not go without Crutches; the whole Town therefore being filled with the noiſes of Trumpets, Voyces, and other Muſical Inſtruments, Almighty God inſpired her with a deſire of Viſiting our Church; who put her ſelf in readineſs to go, notwithſtanding the diſſwaſions of her Siſter, who feared ſhe might Miſcarry by the preſs of People, ſhe nevertheleſs

gave no Ear to her Diſſwaſions, but put her ſelf upon the way, and was ſuddenly Cured, and recovered ſtrength in her Feet; and throwing away her Crutches, without any help betook her ſelf to the Church, where in Thanks-giving ſhe cauſed a Maſs of the B. Sacrament to be ſaid.

Another Woman, who ſome Years paſt had received her Sight by the means of this B. Father, lying now again deſperately Sick, and being given over by four Phyſicians, not forgetful by whom ſhe had received Light before, now again repoſed all her Hopes and Confidence in the ſame Phyſician. One Night therefore ſhe called out upon one of the Women, who were accuſtomed to Watch with her, *Make haſte*, quoth ſhe, *come hither with ſpeed and behold this Glorious Splendor! O if thou hadſt come ſooner, thou ſhouldſt have*

have beheld my St. Ignatius *viſiting me! for I am now Recovered, and perfectly well.* And the Event confirmed it to be true; for the Phyſicians themſelves could not deny, but that ſhe was Cured by ſome Secret Power.

At *Monte* in *Gallicia*, a great Fire raging for many Days together, and conſuming a certain Wood, gathered ſtill new forces, diſperſing and ſpreading it ſelf far and near, there being no Human means to ſtop or reſtrain it, to which the Wind riſing upon a ſudden, drove the Flames towards the Barns and bordering Town, ſo that the Fire was now advanced within three or four Paces of the Corn and Houſes; a certain perſon therefore, taking the Picture of St. *Ignatius*, which he had about him, and falling to his Prayers, threw it into the midſt of the Flames, there where the Fire

raged moſt, and threatned greateſt Ruin, and immediately the fury and rage of it ceaſed, the Flames which flew higheſt deſcended and vaniſhed, and the whole Fire returned upon a ſudden from whence it began. And which is worth Admiration, a certain Woman, who had obſerved the throwing in of the Picture, leaping into the midſt of the ſmoaking Brands, raked away the Aſhes with her Fingers, and being unhurt, brought away the Picture from the midſt of theburning Coals.

At *Friburg*, a little Child of three years of age by chance had broken his Arm, the Mother of whom fearing the diſpleaſure of her Husband, being then abſent, invoketh the help of St. *Ignatius*, but ſhe had ſcarce ended her Prayers, when, to her infinite contentment, ſhe found her Child before her eyes, whole and without hurt.

St. *Igna-*

St. *Ignatius* being invoked, wrought a preſent Cure upon divers who had been ſorely wounded, whoſe Cure would otherwiſe have exacted a long time.

Many Men by the preſence of St. *Ignatius* his Picture, or by the preſence, or by the application or touch of his Reliques, have cured the Plague when it raged moſt ſorely and conſumed multitudes.

A certain Nobleman at *Placa* perceiving the Sky to be overcaſt with thick Clouds, and fearing a great ſpoil of his Corn, lying yet open in the Field, made a Vow to St. *Ignatius* for the preventing of the Tempeſt, ſo that when all the adjoyning Territories ſwell'd with floods of Rain, not a drop had touched or fallen upon his Fields.

At *Naples*, one *Vincentio Pagano* having prepared certain artificial Fires for the Celebration of the Feaſt of St. *Ignatius*, had dangerouſly through his own folly ſcorched his Hand, upon which accident, certain Women of his acquaintance began to flock about him, applying to his burnt Hand a Note or Superſcription of St. *Ignatius* his Hand-writing, the touch of which preſently eaſed his pain, and the raging of the burnt part, which uſually ceaſeth not till a certain day, was out of hand appeaſed.

At *Catanzaro*, a certain pious Woman, having a Son by one *Gaſper Mariſcano*, her Husband, out of her devotion to St. *Ignatius*, had a deſire to have him Chriſtned by the name of *Ignatius*, howbeit her Husband (in regard the Reliques of *Irenæus* were preſerved in that City) had rather

rather the Child ſhould have been called *Irenæus*; but in concluſion, after much debate about the buſineſs, they concluded the Child ſhould be named *Ignatius Irenæus*; but this contention occaſioned many differences betwixt the Man and Wife, for the Wife ever after called her Child *Ignatius*, and gave a ſtrict command to them of her Houſhold to do the like; and *Gaſper* on the other ſide, commanded them to call him *Irenæus*: The difference had continued thus betwixt them almoſt three months, when arguing the buſineſs one morning, they both grew ſomewhat hot, till the Father, at laſt, in jeſt; *Well*, quoth he, *let the ſtrife be put to the arbitrement of the Child it ſelf*; to which the Mother was contented to agree, whereupon the Father, in merriment, demanded of his Child, at that time but three months old, by what name he would have himſelf called?

called: when, behold! the Child miraculouſly received the uſe of his Tongue, diſtinctly pronouncing the name of *Ignatius*; which Voice ſo took his Father with admiration of the Miracle, that from thence forward he gave order his Child ſhould be called *Ignatius*, dedicating him to the Service of St. *Ignatius*.

In the Territory of *Peru* in the *Weſt-Indies*, one *Chriſtopher Martinez de Peredes*, for the ſpace of four years together, was forced through the lameneſs of his Feet, to make uſe of one Crutch in the beginning, and afterwards of two; who hearing, upon the Feaſt of St. *Ignatius*, the triumph of the People, *And ſhall I*, quoth he, *upon this day, when all Men are in jollity, remain as it were an unbidden Gueſt? ſhall I alone remain deſtitute?* which words he had ſcarce uttered, when his Feet recovered forces, and he found himſelf

ſelf ſo ſtrong, that early the next morning, without any other help, he betook himſelf to the College.

One *Benedicto Lopez*, Prefect of the ſilver Mines, purſuing a certain *Ethiopian* Fugitive, was ſet upon by five others at unawares, who ſtabbing and butchering him in ſundry places dragged him from his Horſe in a moſt barbarous manner: In which his extremeties he implored the aid of St. *Ignatius*, who preſently preſented himſelf to him in theſe exigents, and laying hold of his Cloak, bore off, with both hands, the Blows of his Enemies, ſo that at laſt (his Enemies being departed, and the B. Father vaniſhed) he found himſelf ſafe, and without hurt, ſaving that his Hat and other Garments were pierced.

A certain Lady at *Avignon*, had a Son much afflicted with a violent con-

continual Feaver, who beſides the Diſeaſe it ſelf, with the violence of it, had one of his Hands disjointed, and in a deformed manner turned the wrong ſide outward, ſo that in the opinion of the Phyſicians he was in danger of the loſs of his Hand, if not of his Life with it; which lamentable caſe, a certain Religious Woman, allied to the ſick Youth, compaſſionating, vowed three Maſſes, and as many Wax Candles to St. *Ignatius*, for the Health of her Kinſman; which done, the Youth immediately recovered, and for a more infallible confirmation of the Miracle, his Hand was replaced in the right place.

At *Barcelona*, one *Elizabeth Rebelles*, a Religious Woman, being in ſome high place buſie about her work, upon a ſudden unfortunately tumbled headlong to the ground, and received ſo ſore a blow, that her Thigh-

Thigh-bone, which is the ſolideſt Bone of the Body, was utterly broken: The Phyſician and Chyrurgeon were immediately called, who for more than forty days together, with what diligence was poſſible, applied all the Remedies their Arts afforded, howbeit to little purpoſe; in concluſion, the ſick Woman was brought to thoſe terms, that in all Mens judgments ſhe was paſt recovery, and as it was conceived, could not laſt longer than that day; yet notwithſtanding, as ſoon as a Relique of St. *Ignatius* was applied to her Heart, ſhe preſently recovered.

One *Hierome Humphrey*, a Boy of ten years of age, upon one of his Eye-brows near the Temples, had received a mortal wound, which occaſioned an inflammation in his Eye, and caſt him into a Feaver; for which the Chyrurgeon had him in Cure a month, not being able to help

help him, for the wound did not only not heal, but grew ſo wide, that it received a tent of a finger long, and voided ſo much filth as amazed the Chyrurgeon: The Mother of the Child made a Vow to St. *Ignatius*, commending her Child to him; and behold! when (another Chyrurgeon in the mean time having been called, for the better conſulting about the Cure) the bands of the ſore were unfolded, they found the wound perfectly healed, cloſed up, and ſound.

One *Ferdinando Pertel*, having fallen into a Tertian Ague, which afterward proved to be a double Tertian, and at laſt a peſtilent Feaver, with a kind of raving and fearful horrour of his Senſes, was forſaken by the Phyſicians, and lay in his laſt extremity; being prepared with all the Rites of the Church, and invoking St. *Ignatius*, whoſe Picture he

he held in his hand, he began ſuddenly to recover, and was cured of his Diſeaſe.

One *Anne Barzellona*, a Woman of ſixty years of age, having for about the ſpace of two years been ſo miſerably ſtrooken with the Palſey, that ſhe was unfit for any labour, and unable without Crutches to go up and down ſtairs, and with her Crutches alſo ſeemed rather to creep than go; to which when the application of no Remedies would ſerve, and ſhe beſides was taken with an Apoplexy in her other ſide, ſo that ſhe became impotent, and was confined to her Bed; finding her ſelf thus void of all Human help, by the aſſiſtance of her Crutches and one *Margaret* her Siſter, ſhe betook her ſelf to a Chappel of St. *Ignatius*, two hours travelling diſtant from her Lodging, where making a Vow in honour of St. *Ignatius*, immediately ſhe began to find her ſelf better,

and

and was able to bow her Knee, which before was grown ſtiff; and having ended her Devotions, aroſe full of contentment, and returned a joyful Woman nimbly to her Lodging.

A Bone and Superſcription of St. *Ignatius* being applied to the Eyes of a certain Widow of *Majorca* called *Jane Clara Noguera*, who was Blind, reſtored her to ſight.

Divers other Miracles of St. *Ignatius* are related in a late Life of his, ſet forth by Father *Pedro Ribadeneira* in Spaniſh, Printed at *Madrid* in the year 1601, and Tranſlated by others into Latin, Greek, Italian, the Poliſh and other Languages, and publiſhed in the chief Cities of *Italy*, *Spain*, *France*, *Germany*, and other places, where ſuch as are curious to peruſe them, may find them.

Miracles

Miracles wrought by Saint Francis Xaverius *and Saint* Philip Nerius, *taken out* Chapt. 18 *and* 20. *of the fore-mentioned* Book.

Upon the Frontiers of *Piſcaria* he raiſed a Boy, who for many hours together had layn drown'd in a Well. In the Town of *Mutan* in like manner he raiſed another Boy, who dying of a Peſtilential Feaver, had remained dead four and twenty hours. At *Comire* he rais'd a third Body, which had layn buried under the Earth a whole day together. Near the Promontory of *Comori* he rais'd a Girl; not far from that place, a certain married Woman. In the Iſland of *Vaccare* near *Zeilan*, the Son of a certain Infidel. At *Malaca*, the Daughter of one who had been lately Converted. At *Bembari*, a certain Boy: Another at *Comari*. At *Punical* he raiſed a

Man who had lain dead a whole day. Near *Manapar* he rais'd one *Antoni Miranda*. At *Malaca*, a certain mans Daughter who had been three days Buried and overwhelmed with Earth. He reſtored to Life in like manner the Son of one *Mahomet Sarangio*, who had lain three dayes under Water; to omit others Raiſed by him in his Life time.

After his Death he reſtored almoſt as many to Life. In the Proceſſes of his Canonization mention is made of above five and twenty perſons raiſed by him from death to life. He often reſtored Blind men to their ſight: diſpoſſeſſed poſſeſſed perſons: cured many lying deſperate, and given over by the Phyſicians: healed Lepers: calmed Tempeſtuous Seas: preſerved Ships from Wrecks: reſtored the Lame to their Limbs: and recovered men ſtrooken with the Palſie. He foretold infallibly

libly many things to come, penetrated mens concealed thoughts, had a certain knowledge of Secrets and things abſent. He appeared in divers places far diſtant at one and the ſelf ſame time; he ſpake ſeveral Languages which he had never learned, as readily, congruouſly and eloquently as if he had been born and bred among thoſe Nations. And it fell out often times, that at ſuch times as he Preached to multitudes of people, men of ſeveral Nations, at the ſame time, heard him utter their own Language; and with one and the ſelf-ſame Anſwer he often ſatisfied the demands of ſeveral Infidels. He was ſo raviſhed and tranſported with the deſire and love of God, that he was often and miraculouſly raiſed from the ground, with a countenance inflamed, Eyes ſparkling and fixed upon the Heavens; and being ſurcharged with Celeſtial joy, was forced to exclaim,

Sat eſt Domine! ſat eſt. By the ſign of the Croſs he turned ſalt Water into freſh, in ſeveral veſſels at Sea. Having dipped a brazen Crucifix which he wore about his Neck into the Sea, to appeaſe a Tempeſt, and by accident loſt it, walking next day upon the ſhore, he eſpied a Sea-Crab miraculouſly bringing him his Crucifix in his claws, which having delivered it, ſuddenly returned back into the Sea, from whence it came.

He ended his life at *Sancion*, near *China*, in the year 1552. famous for many Miracles. His Body was found entire long after his death, howbeit it was neither bowelled nor balmed, but buried in Quick-lime; and it appeared many Months after its deceaſe, lively, full of juyce and freſh colour, ſoft and tractable, ſending forth an admirable ſweet ſavour, and many times Bleeding, for which he was honoured, and reputed a *Saint*

Saint immediately after his death. It appeareth by the Proceſs of his Canonization, that many dead Bodies were raiſed by him, after his death; that many Lamps burned before his Body with Water only put into them, as clearly as if they had only been filled with Oyl; which being oftentimes extinguiſhed, took fire again of themſelves without Human help: that divers were Cured by him, or by his Reliques, or Pictures, of Leproſie, Palſie, and other incurable Diſeaſes.

Saint *Philip Nerius* preſerved his Virginity untouched, and he diſcerned in chaſt perſons the perfume of Chaſtity, and in others the rankneſs and ſtench of Unchaſtity. He arrived to the Knowledge of many things concealed from him, ſuch as are *the moſt intimate Secrets of mens Hearts*. He reſtored one dead Man to life, in his life time; another

after his own deceaſe. He was ſeen raiſed from the ground in the time of his Maſſes.

Miracles of ſome others, taken out of their Lives.

POpe *John*, when he came to *Corinth*, a Gentleman lent unto him a Horſe whereon his Wife uſed often to ride, and when the Horſe was ſent back, he would never abide that the Woman ſhould come on his back; ſo that it ſeemed, that Beaſt which had carried the greateſt Man of Dignity and Authority in the World, diſdained to be checked and ruled by a Woman; the Gentleman marking it, and holding it for a very ſtrange thing, (as it was indeed,) ſent the Horſe to be given unto the Pope. *Pag.* 147.

A Ship

A Ship wherein were three hundred perſons being in a Storm, and in danger to be caſt away, they recommended themſelves to St. *Juvenal*, and they ſaw him walk on the waves of the Sea, and the Tempeſt ceaſed. *See his Life*, pag. 60.

St. *Anthony* was a corpulent man, but the Devil diſpleaſed with his good life, moleſted him, and one night would have ſtrangled him, and had already ſet his Hands to his Throat, ſo that he was in danger of death; but recommending himſelf to the glorious Virgin, and ſaying the Hymn, *O Glorioſa Domina*, the Devil left him, and vaniſhed away. *See his Life*, pag. 193.

Saint *Anthony* had the gift of Tongues, with a pleaſant, cleer and ringing Voice; and though there was at his Sermons many Thouſand

perſons of different Languages, yet they all underſtood him. As at *Rome*, where the People of ſundry Nations liſtening unto him, and he Preaching in the *Italian* Tongue, yet they all underſtood him.

Preaching one time in *France*, near *Bruges*, in the Field becauſe of the multitude of People, (it was Summer) and whil'ſt he Preached it began to Thunder and Lighten grievouſly, wherefore the People doubting to be throughly wet, began to haſte away to ſhelter; St. *Anthony* bade them be quiet, for they ſhould not be wet; all the People gave credit to his words, and none ſtirred out of his place, then it began to Rain very much throughout all the Countrey, but upon the People that heard his Sermon there fell not one Drop.

It happened in the ſame Province in

in *France*, that a devout Woman was deſirous to go to the Sermon of St. *Anthony*, but her Husband would not ſuffer her becauſe ſhe was ſickly; ſhe went up unto the top of her Houſe, looking toward the place where he Preached, and though ſhe was two Miles off, yet ſhe heard the words of the Preacher as if ſhe had been hard by. Of this the Husband of the good Woman was witneſs, who calling her, and ſhe anſwering, that ſhe ſtayd there to hear the Sermon; he ſcoffed and derided at her words, and with ſome pain he went up to the place where his Wife was, and he alſo heard the words as plain as if he had been hard by.

One time St. *Anthony* Preaching, he ſaw a Traveller approach unto a Noble Lady which was at the Sermon, and ſpeak unto her; the *Saint* ſeeing her much troubled, and change

change Countenance, bade her (as he ſtood in the Pulpit) not to believe that falſe Meſſenger, who brought her news that her Son was dead, for it was a lye without doubt, and ſaid withall, that he that told it her was the Devil. The wicked Fiend would by this Lye have diſturbed the Sermon, but ſeeing himſelf diſcovered, he vaniſhed away in all their ſights.

St. *Anthony* being in *Padua*, it was revealed to him that his Father was in danger of death at *Lisbon*, being accuſed of Man-ſlaughter, whereof he was innocent; wherefore he asked leave of his Guardian, and having obtained it, he was carried in one Night only (by an Angel) from *Padua* unto *Lisbon*. Being come thither he ſpoke with his Father, and brought to paſs, that the Judges cauſed the dead Body to be brought before him; St. *Anthony*

thony before much people asked him if his Father had killed him, the dead Body ſpake, and ſaid No, and that he was falſly accuſed thereof. The Judge having ſeen the ſtrange Miracle ſet free the Father of St. *Anthony*, who remained in his company all night, and the next day he was carried back from *Lisbon* unto *Padua*, as he had been brought thither.

One time St. *Anthony* Preaching at the Funeral of a Rich man, and among other things diſcourſed upon theſe words, *Where thy treaſure is, there is thy heart*; to confirm theſe words, the Father ſaid, that the former words be true, it is evident in this Rich man, who was covetous, for his Heart was to be found in his Cheſt, where his Money lyeth; forthwith ſome went and opened it, and there they found the Heart of the Covetous man indeed, as freſh, as if it had been taken out of the Breaſt of a Man.

It

It happened often at the end of the Sermons of St. *Anthony*, that the People departed with ſuch deſire to be Confeſſed, that the Confeſſors of his Order, and of the other Orders alſo were not ſufficient to ſatisfie them. He alſo heard Confeſſions, among others he heard the Confeſſion of a *Paduan*, who told him that he had kicked his Mother; St. *Anthony* reproved him ſharply, and told him, that the Foot that had ſtrook his Mother was worthy to be cut off. The words of St. *Anthony* were of ſuch force in the mind of him that was Confeſſed, that when he came home, he himſelf cut off the ſame Foot: St. *Anthony* being advertiſed thereof, cauſed him to be brought unto him, and reſtored him his Foot again, with the ſign of the Croſs.

All

All theſe Stories that follow are taken out of Creſſy's *Church-Hiſtory.*

ST. *Winwaloc* and his Diſciples being not content with their Habitation, prayed to God that he would direct them to a more convenient one; he ſhewed them a place remote in the Sea; but wanting a Ship, he renewed his Prayers, and having done this he ſaid to his Brethren, *Be couragious and firm in a ſtrong faith, and as you ſee me lead this Brother by the hand, ſo do every one of you take his next fellows hand, and follow one another.* Then invoking the Name of our Lord, with his Paſtoral Staff he ſtrook the Sea, upon which it opened a paſſage for them; ſo that taking one another by the hand, and himſelf marching

in

in the front, they walked ſecurely over the dry Sands, the Waters on both ſides ſtanding like Walls. *Creſſ. pag.* 183.

St. *Benignus* diſcovered to St. *Patrick* the Motives of his Journey to a ſolitary place, who exhorted him to purſue his purpoſe, ſaying, *Go Brother, take only your Staff with you, and when you ſhall be arrived at the place for your repoſe, whereſoever having fixed your ſtaff in the ground you ſhall ſee it flouriſh and grow green, there know you muſt make your abode.* St. *Benignus* being accompanied only with a Youth named *Pincius*, began his Journey through woody and mariſh places, but as ſoon as he was arrived in an Iſland where he ſaw a ſolitary place, he preſently fixt his Staff in the ground, which without delay wonderfully grew green, and brought forth freſh Leaves, and to this day the ſame Tree remains flouriſhing

flouriſhing with green Boughs. Yet one incommodity it had, that there was no Water near, whereupon St. *Benignus* gave his Staff to young *Pincius*, commanding him to go to a certain place full of Reeds, and there ſtriking the ground with his Staff, he ſhould without doubt find Water ſo earneſtly deſired by them, the Child obeyed, went to the place and ſtrook the ground three times, making three holes in it with the end of his Staff, which he had no ſooner done, but immediately a Fountain guſht forth, from whence to this day a Brook is ſupplied, which is good for Fiſhing, and healthful for many Infirmities. *Cr. p.* 194.

St. *Piran* fed ten *Iriſh* Kings and their Armies with 3 Cows, rais'd to life dead Pigs, and dead Men. *Cr. p.* 195.

At the Church of
one eſpecial thing uſua

on the Solemnity of this Virgin, ſeems to me very remarkable; for you may oftentimes ſee there young Men and Maids, ſometimes in the Church, ſometimes in the Church-yard, and ſometimes whilſt they are Dancing in an even ground encompaſſing it, to fall down on a ſudden to the ground; at firſt they lye quiet, as if they were rapt in an Extaſie, but preſently after they will leap up, as if poſſeſſed with a Frenzy, and both with their Hands and Feet before the People they will repreſent whatſoever ſervile Works they unlawfully performed upon Feaſt-days of the Church; one will walk as if he were holding the Plough, another as if he were driving the Oxen with a Goad, and both of them at the ſame time ſinging ſome rude Tune, as if to eaſe their toyl; one will act the Trade

er, another of a Tan-

of one that were-

Spinning.

Spinning. Here you may ſee a Maid buſily weaving, and expreſſing all the poſtures uſually in that work: After all which, being brought with Offerings unto the Altar, you would be aſtoniſhed to ſee how they would return to their Senſes again. *Cr. p.* 217.

The manner of St. Kentigern's *Birth.*

A certain King of *Britanny* who was a Pagan begot of his Wife a very beautiful Daughter, ſhe having been a frequent hearer of Sermons, became a Chriſtian, and though ſhe had not been Baptized, yet ſhe was addicted to the duties of Eccleſiaſtical Diſcipline; as much as the fear of incenſing her Father would permit: ſhe bore ſo great Devotion to the fruitful Virginity of the bleſſed Virgin, that mov'd with Womaniſh preſumption, ſhe begg'd that ſhe might imitate her in her Con-

ception and Birth. At length, as ſhe thought, ſhe obtained her deſire, for ſhe found her ſelf with Child. Now it is not to be conceiv'd that this hapned without the embraces of a man, notwithſtanding who that man was, or in what manner, or when this was done, ſhe oft proteſted, and with Oaths confirmed it, that ſhe was utterly ignorant. Her Father perceiving this, and not being able by fair ſpeeches or threatnings to wreſt from her, who was the Father of the Child; for ſhe ſeriouſly proteſted, that ſhe had never ſuffered the unlawful embraces of any man; hereupon in a rage he determined to execute upon her the Law eſtabliſhed by his Anceſtors, by which it was enacted, That whatſoever young Maid ſhould be with Child by Fornication in her Fathers houſe, ſhould be thrown down headlong from the top of a high Mountain, and the perſon cor-

corrupting her, ſhould loſe his Head. In conformity therefore to this Law, the young Woman was placed on the higheſt point of a Mountain in that Countrey, called *Dunpelder*, from thence to be thrown down and torn in pieces. She therefore with deep ſighs, looking up to Heaven, implored Mercy: After this, ſhe was caſt down; but by the Fall was neither bruiſed, nor received the leaſt harm, but ſliding down eaſily and ſlowly, came ſafe to the bottom. The *Pagans* aſcribed this to the Magical Enchantments of Chriſtians, therefore they carried her ſeveral Miles into the Sea, and there left her, deſtitute of all humane help, in a ſmall Boat made of Leather without Oars, but the Boat was carried to a far diſtant Haven with great ſwiftneſs; being arrived there, the young Lady went out of the Boat, and preſently after was brought to Bed of a Son,

without the assistance of a Midwife. The next morning St. *Servanus* came to the place, and seeing the Mother with her Infant, he took them into his care, and baptized them, and called the Mother *Thanen*, and the Child *Kentigern*. *Cr. p.* 231.

St. *Justinian* having reproved his Servants for idleness, and misspending their time, they were inflam'd with fury against him, insomuch as rushing upon him they threw him to the ground, and most cruelly cut off his Head. But in the place where his sacred Head fell to the ground, a Fountain of pure water presently flowed, by drinking of which in following times, many were miraculously restored to Health. But Miracles greater than these, immediately succeeded his Death; for the Body of the Martyr presently rose, and taking the Head between the two Arms, went down

down to the Sea Shore, and walking thence on the Sea, past over to the Port called by his Name, and being arrived to the place where a Church is now built to his memory, it fell down, and was there buried by St. *David*. *Cr. p.* 234.

St. *David* being enjoined to Preach, he commanded a Child which attended him, and had lately been restored to Life by him, to spread a Napkin under his Feet, and standing upon it he began to expound the Gospel and the Law to the Auditory. All the while this Oration continued, a snow white Dove descending from Heaven, sate upon his Shoulders; and moreover the Earth on which he stood, rais'd it self under him, till it became a Hill, from whence his Voice like a Trumpet, was clearly heard and understood by all, both near and far off. On the top of which Hill a

Church was afterwards built, which remains to this day. *Cr. p.* 235.

St. *David*, when Prieſt, went to *Paulens*, who in a certain Iſland lived a holy Life, with him St. *David* lived many years; now it fell out that his Maſter *Paulens* fell blind, hereupon calling his Diſciples together, he deſired that one after another they would look upon his Eyes, and ſay a Prayer or Benediction on them. When they had done this, and that he received no eaſe or remedy, *David* ſaid thus to him, *Father, I pray you do not command me to look you in the Face, for ten years are paſſed ſince I ſtudied with you, and in all that time I never had the boldneſs to look you in the Face.* *Paulens* admiring his humility ſaid, *Since it is ſo, it will ſuffice, if by touching my Eyes thou pronounce a Benediction on them.* Preſently therefore, aſſoon as he touched them, Sight was reſtored to them. *Cr. p.* 238.

St.

St. *John*, a *Britiſh* Prieſt, avoided the Sight of Men, confining himſelf to a little Cell, where in a little Orchard, cultivated by himſelf, he had planted a few Lawrel Trees, which are now ſo increaſed that they afford a very pleaſing ſhade, his cuſtome was, under theſe to ſit, read, or write, as he thought fit. After his death, among the ſaid Trees there was one which through age was withered; then he to whom the care of the Place was committed digg'd up the Roots of the ſaid dry Tree, and of the Body of it hewed out a Seat or Bench, upon which he uſed to ſit. After he had uſed the Seat for the ſpace of above two years, a thought of remorſe coming into his heart, he ſaid, *Alas, Sinner that I am, why do I for my own conveniency make uſe of a Seat framed of the Tree which ſo holy a Prieſt planted with his own hands!* Having ſaid this,

he presently took a Spade, and digging a deep hole in the ground, he put the Seat into it, after he had cut off the Feet which supported it, and then covered it with Earth. *Now behold a great wonder!* The very next Spring, this dry Bench, thus buried, sprouted forth into green branches as the other Trees did, which prospered so well, that at this day there are proceeded from it several young Trees, five or six Foot high, and some higher, which every year do more and more flourish. *Cr. p.* 246. Here Mr. *Cressy* brags, that the *Centuriators* took notice of this Saint, and of the Orchard, but conceal'd this Wonder.

The Miracle of St. Ivo's *Translation.*

St. *Ivo*'s Body remained several Ages in the place of his Burial, insomuch that his Memory was lost in that place; but at last, in the year 1001.

1001. a certain Husbandman, as he was plowing the ground, lighted upon his Tomb, which being taken up and opened, the Body of a Bishop in his Pontifical Ornaments was seen in it; whereupon the Pastor of that Village being sent for, they with his advice carried the Body to the Church, and with great reverence placed it near the the Altar; the night following St. *Ivo* appeared in a very reverend form, and with great brightness, to a Carpenter called *Ezi*, and told him who he was, commanding him to signifie to *Ednoth* Abbot of *Ramsey*, that he should translate his and his Companions Bodies from thence to his Monastery; but the poor Man, not having the boldness to relate this Vision, he appeared to him the second time, repeating the same commands; which he still neglecting to perform, at the third apparition the Bishop smote him on the side

ſide with his Croſier, telling him, that the pain of that ſtroke ſhould remain till he had performed what he had enjoined him. The Man awaking, preſently after found as grievous a pain in his ſide as if a Sword had pierced it. Thus was he compelled to declare his Viſion to the Abbot, which aſſoon as he had done he was freed of his pain: But the Abbot would give no credit to what the Man told him, but calling him Clown and Fool, ſaid, *Muſt we tranſlate and venerate the Aſhes of I know not what Cobler?* The night following the Biſhop appeared to the Abbot, and ſaid, *Riſe quickly, for I whom thou ſcornfully call'ſt Cobbler, have brought thee here a pair of Boots that will laſt a good while, theſe thou muſt put on and wear for my ſake.* Having ſaid thus, he ſeemed to draw on his Legs a pair of Boots, with care to make them ſit ſmooth and handſome. Preſently the Abbot waking felt

felt ſuch horrible pain in his Legs, that he was not able to walk or ſtand, and fifteen years did he remain in this Infirmity. By this Miracle, the ſanctity of the Biſhop was approved, and his Body tranſlated to *Ramſey*, to whoſe honour the Abbot *Ednoth* built a Church; in which he placed his Tomb in ſuch manner, that half of it appeared within, and half without the Wall, to the end, that a Fountain of Water that flowed thence might be ready for the uſe of every one who came in devotion, whether the Church was ſhut or not; which Water, by the Merits of the Biſhop, had the virtue to cure many Diſeaſes; one great Miracle wrought there was on a Monk troubled with a Dropſie, his skin was ſtrangely ſwell'd, and his breath ſo noiſome, none could approach him, and his drought was ſo exceſſive, that he thought he could drink whole barrels;

rels; on a time, by admonition received in his ſleep, he went to Saint *Ivo*'s Monument, where after he had taken three draughts of the Water, he caſt up all the ſuperfluous Humours within him, and was reſtored to perfect health. *Cr. p.* 293.

King *Sebert* having built St. *Peters* Church at *Weſtminſter*, and endowed it with many poſſeſſions; now on the night before the day deſigned for the Dedication of this Church, St. *Peter* appearing to a certain Fiſherman in the habit of a ſtranger, on the other ſide of the River of *Thames*, demanded to be wafted over, which was done; being gone out of the Boat, he entred into the Church in the ſight of the Fiſherman, and preſently a Heavenly light ſhone ſo clear, that it turned the Night into Day. There was with the Apoſtle a multitude of Heavenly Citizens, coming out and going

going into the Church, a Divine Melody ſounded, and an Odour of unexpreſſible fragrancy ſhed abroad. As ſoon as all things pertaining to the Dedication of the Church were performed, St. *Peter* return'd to the poor Fiſherman, who was ſo affrighted with his Divine ſplendor that he almoſt loſt his ſenſes, but Saint *Peter* kindly comforting him, brought him to himſelf. Thus both of them entring into the Boat, St. *Peter* asked him if he had any proviſion? who anſwered, that partly being ſtupified with ſeeing ſo great a Light, and partly detained by his return, he had taken nothing, being withal aſſured of a good Reward from him: Hereto St. *Peter* replied, let down thy Nets, the Fiſherman obey'd, and immediately the Net was filled with a multitude of Fiſhes, they were all of the ſame kind, except one Salmon of a wonderful largeneſs. Having then drawn them

to

to the ſhore, St. *Peter* ſaid, *Carry from me this great Fiſh to* Mellitus *the Biſhop, and all the reſt take for thy hire; and moreover be aſſured, that both thou all thy life time, and thy Children after thee for many years ſhall be plentifully furniſhed with theſe kind of Fiſhes; only be careful you Fiſh not on our Lords days. I who ſpeak now with thee am* Peter, *and I my ſelf have now Dedicated this Church, built to my fellow-Citizens and to My Honour, ſo preventing by my own Authority the Epiſcopal Benediction. Acquaint the Biſhop therefore with the things thou haſt ſeen and heard, and the Sign yet marked on the Wall will confirm thy ſpeeches. Let him therefore ſurceaſe from his deſign of Conſecrating the Church, and only ſupply what I have omitted, the Celebration of the Sacrament, and the Inſtruction of the People. Let him likewiſe give notice to all, that I my ſelf will oftentimes viſit this place, and be preſent at the Prayers of the faithful;*

faithful; and will open the Gates of Heaven to all that live ſoberly, juſtly and piouſly in this World. As ſoon as he ſaid this, he preſently vaniſht from his ſight. The next morning, as the Biſhop *Mellitus* was going in Proceſſion to the Church, with an intention to Dedicate it, the Fiſherman met him with the Fiſh, and related to him whatſoever St. *Peter* had enjoyn'd him: at which the Biſhop was aſtoniſhed, and having unlockt the Church doors, he ſaw the Pavement mark'd with Letters and Inſcriptions both in *Greek* and *Latin*, and the Wall annointed in twelve ſeveral places with Holy Oyl; he ſaw likewiſe the remainders of twelve Torches ſticking to as many Croſſes, and the Church every where yet moiſt with Aſperſions. All which being obſerv'd by the Biſhop and People, they gave thanks. A further Teſtimony of this Miracle is afforded by the whole Progeny of this

this Fisherman, for his Children, according to the command from their Father, brought the Tythes of all their gains by Fishing, and Offered them to St. *Peter*, and the Priests attending Divine Service in his Church. But one among them having presumed to defraud the Church of this Oblation, presently was deprived of the wonted benefit of his Trade, till having confess'd his fault, and restored what he had reserv'd, he promised amendment for the future. And moreover, the Fisherman, who was very simple, and as yet not a Christian, *described to the Bishop very exactly the Shape and Lineaments of St.* Peter, well known to the Bishop by his Picture at *Rome*. *Cr. p.* 308.

St. *Lawrence* found the Son of a man who had kindly entertained him, dead; and the Parents in great sorrow, who with a loud voice cryed to

to him, *O holy man! restore our Son to us, that we may more firmly believe in Christ.* Hereupon the Bishop having offered up his Prayers, said to the Child, arise, who presently rose up, and withal testified, *That being dead, his Soul was violently drawn by horrible Spirits to the flames of Hell; but upon the Prayers of St.* Lawrence *it was by Angels shining with brightness brought back to the Body.* Cr. p. 327.

A Miracle wrought at King Oswald's *Cross.*

Bothelm, a Monk of *Hagulstad*, walking unwarily by night upon the Ice, fell suddenly and broke his Arm; one morning having heard that one of his Brethren was to go that day to the place of the Holy Cross, he desired him to bring him a small portion of that sacred Wood, for he said he was confident it would cure him by Gods help. The Bro-

ther performed what he desired, and gave him a little of the Moss which covered the outside of the Wood, which he put into his bosom; when he went to bed, forgetting to lay it by, it remained in his bosom all night, but waking about midnight, he felt something that was cold lying against his side, and searching for it with his Hand, he perceived that both his Hand and Arm were become perfectly whole. *Cr. p.* 347.

A certain Woman who had a long time been deprived both of her Sight and Hearing; to her it was suggested by Revelation, that she should repair to the Bishop *Birinus* for her Cure, she delay'd not therefore, but took with her a Guide to conduct her. The Bishop therefore seeing the Womans piety, immediately made the sign of the Cross upon her Eyes and Ears, whereupon both her Sight and Hearing were restored to her. *Cr. p.* 351. St. *Fur-*

St. Fursey's *wonderful Visions.*

On a certain time he was rapt from his body, and in that extasie, which continued from evening to Cock-crowing, he was favoured with the sight of troops of Angels. Three days after, being again in an extasie, he saw yet more glorious apparitions of Angels. Moreover there were discovered to him, very earnest contentions of wicked Spirits, who by many Accusations of a certain Sinner, lately dead, endeavoured to stop his passage to Heaven, but by reason the holy Angels protected him, they could not effect their desire. On a certain time being elevated in spirit, he was commanded by the Angels which conducted him, to look down upon the Earth; whereupon, bowing his Eyes downward, he saw as it were a dark Valley under him, in a very

low bottom: He ſaw likewiſe in the Air four Fires, not much diſtant one from another, and asking the Angels what Fires thoſe were, he was told, that thoſe were the Fires which now inflamed the World, and would in the end conſume it, *viz.* the Fire of Lying, the Fire of Covetouſneſs, the Fire of Diſſention, and the Fire of Iniquity. Now theſe four Fires increaſing by little, at laſt joyned together, and became an immenſe Flame; and when they approached near them, *Furſey* was affraid, and ſaid to the Angel, *Sir, behold, the Flames come cloſe to us*; but the Angel anſwered, *Fear not, for ſince thou didſt not kindle this Fire, it will not burn thee; for though this Flame ſeems to thee great and terrible, yet it tryes every one according to his Merits, ſo that the Concupiſcence which is in any one, ſhall burn in this Fire; for accordingly as every one being in the Body is inflamed by unlawful pleaſures, ſo*

ſo being looſed from his Body ſhall he burn by condign torment. Then he ſaw one of the three Angels, which in both Viſions had been his Conductors, go before the other and divide the Flame, and the other two flying on each ſide of him, which defended him from the danger of the Fire. He ſaw likewiſe many Devils flying through the Fire, and kindling war againſt the Juſt: Theſe malign Spirits purſued him likewiſe with Accuſations, but the good Angels defended him: And after this, he ſaw great numbers of bleſſed Spirits, among which ſome were of his own Nation, Prieſts who had well diſcharged their Office, as he had heard by report; by theſe he was informed of many things, very profitable, both to himſelf and all who are willing to attend them. When they had finiſhed their ſpeeches, and were returned to Heaven with the reſt of the Angels, there remained

only with St. *Furſey* the three Angels mentioned before, who were to reſtore him to his body. And when he came cloſe to the foreſaid great Fire, one of the Angels divided it as before; but when the Man of God was come to a door which ſtood open among the Flames, the unclean Spirits ſnatching up one of thoſe whom they were tormenting in the Flames, and caſting him againſt him touched him, and burnt his Shoulder and one of his Cheeks. He knew the Man, and remembred when he was ready to dye he had received from him a Garment. But the Angel, laying hold of him, caſt him back into the Fire; but the Devil anſwered, *Do not caſt him back, ſince you have once received him; for as you have taken the Goods belonging to a Sinner, ſo you muſt be partakers of his Puniſhment*; but the Angel replied, *He took not that out of Covetouſneſs, but for ſaving the Mans Soul.*

Soul. After this, the burning ceaſed, and the Angel turning himſelf to St. *Furſey*, ſaid, *The Fire that thou haſt kindled has now burnt thee, for if thou hadſt not received Money from this Man who is dead in his ſins, thou hadſt not taſted of his torments.* St. *Furſey* being afterwards reſtored to his body, carried viſibly in his ſhoulder and cheek, all his life time, the marks of the burning which he had ſuffered in his ſoul. *Cr. p.* 354.

St. *Eanſwitha*'s Monaſtery being ſeated on the top of high Rocks, they found this incommodity in their retirement, which was a penury of ſweet water: The holy Virgin was ſenſible of this inconvenience; and after ſhe had by Prayer ſollicited our Lord, ſhe went to the Fountain more than a mile remote from the Monaſtery, and ſtriking the water with a Staff commanded it to follow her; the deaf

Element heard and obeyed the ſacred Virgins voice, and againſt the inclination of Nature followed her ſteps, till overcoming all the difficulties of the paſſage, it mounted up to the Monaſtery, where it abundantly ſerved all their uſes. One particular more increaſed the admiration of the event; for this Rivulet in the way being to paſs through a Pool, flowed notwithſtanding pure and free from all mixture. *Cr. p.*357.

St. *Cuthbert* when a Child, ſaw St. *Aidan*'s Soul carried into Heaven. And likewiſe on a certain day, as he was journeying alone, about the third hour, he turned aſide into the Houſe of a certain Matron, being deſirous to repoſe there a while, and to get food not for himſelf but his Horſe: The Woman received him kindly, and earneſtly deſired that ſhe might make ſomething ready for his refection; but he refuſed, telling

telling her, that he could not eat, becauſe it was a day of Faſt, for it was indeed *Friday*, ſhe notwithſtanding perſiſted in her deſire, and told him, that all the reſt of his Journey he would find no Habitation, therefore I deſire you would eat, leſt you ſhould faint if you faſt all day; notwithſtanding out of love to faſting, he would not be overcome by the Womans importunity, but faſting as he was he continued his Journey till evening; when St. *Cuthbert* ſaw he could not finiſh his Journey that day, neither was there any Lodging near, as he was riding he ſaw certain Cottages, which in the Summer time the Heardſmen had built for their preſent uſe, but then the Winter approaching, they were left empty; thither he went with an intention to ſtay all night, and tying his Horſe to the Wall, he gathered up a bundle of Hay which the wind had blown from the Houſe-covering,

ring, and gave it him to eat, and himſelf paſſed his time in Prayer. But on a ſudden he ſaw the Horſe lift up his head, and with his teeth biting ſomewhat that was on the Houſe-roof, and preſently after he drew down a linnen Cloth wrapped up; being deſirous therefore to know what that was, he took up the linnen, and found wrapped up in it half a Loaf of Bread warm from the Oven, and ſo much Fleſh as would ſuffice himſelf for one refection; he bleſſed God, who vouchſafed to provide a Supper for him and his companion; half of the bread therefore he gave to his Horſe, and the other half he eat himſelf. *Cr. p.* 366.

A Secular Prieſt fooliſhly adventured to make a tryal whether Saint *Ethelreda*'s Body yet remained uncorrupted, faſtning therefore a Candle to the end of a Rod, he paſſed it through

through a hole which the *Danes* had made in the Sepulcher, and looking in as curiouſly as he could, ſearched round about the Tomb. And not content with this, with the end of a forked ſtick he endeavoured to draw to him the Cloaths in which her Body was enwrapped, and ſome part of the Body he diſcovered; when the H. Virgin, having indignation that a vile perſon ſhould preſume to look upon her naked Body, with great violence drew back the Cloaths, inſomuch as he ſtriving againſt her fell backwards, and was forcibly daſhed againſt the Pavement; by which fall he became Lame all his life, and afterwards was ſtruck with Madneſs. *Cr. p.* 383.

A doubt entring into the minds of ſome touching the Incorruption of St. *Withburga* ſiſter to St. *Ethelreda* 55 years after her death, when the bodies of theſe two Virgins were Tranſlated,

Translated, that doubt was put to the tryal. As touching St. *Ethelred*, considering the antient proofs of her incorruption, none durst presume to touch her body; but they discovered the body of St. *Withburga* as far as her Breasts, and she was seen perfectly entire, more like to one asleep than dead, with a silk Cushion under her Head, her Veil and Vestments shining as if they had been new, her Countenance chearful, with a Rosie blush; her Teeth white, her Lips a little opened, and her Breasts exceeding small. One of the Monks adventuring to touch her body, a lively blush coloured her Cheeks, as if she still had breath in her. *Cr. p.* 385.

It hapned on a certain Sunday, when St. *Winefrids* Parents were gone to Church, some necessary occasions detained her at home; at which time a certain Young man named

named *Caradoc*, the Son of *Alan* Prince of the Countrey entred the House, where he found the Virgin alone sitting by the Fire; she knowing the Prince, hastily rose up, and desired to know his pleasure. His answer was, *You are not ignorant who I am, and how I abound in riches and honour; all these riches and honours you shall partake if you will yield to my will.* The Virgin perceiving his intent, held down her Head and blushed extremely: At first she seemed as if she were much troubled that he should find her unadorned, and she told him, *Sir, you being a Prince, there is no doubt but you are able to heap upon me all wordly happiness in abundance, if I were your Wife; however be pleased to expect here a while till my Fathers return, in the mean time I have some business in my Chamber, and will return presently.* This she said to gain a little time, for she saw the Young man burning with Lust;

with

with much ado he permitted her to go to her Chamber, having hopes ſhe would return as ſoon as ſhe was dreſſed; ſhe therefore entred haſtily her Chamber, and as haſtily went out at the other door, and ran towards the Church. As ſoon as the Young man perceived this, he drew his Sword, run after her, and ſoon overtaking her, with a ſtern countenance ſtrook off her Head; and immediately in the place where it fell to the Earth, a moſt pure and plentiful Spring guſhed forth, which flows to this day, and by the Holy Virgins merits gives Health to a World of Diſeaſed perſons. It being in the ſteep deſcent of a Hill where the Virgins Head was cut off, it lightly running down to the bottom, ſlid into the Church, whereas the Body remained in the place where it firſt fell. The Congregation were wonderfully aſtoniſhed to ſee the Head tumbling among their Feet,

they

they all went out, and found the Murtherer near the liveleſs body, wiping his Sword on the graſs: S. *Bueno* therefore ſeeing his pride, and having in his hand the Virgins Head, looked on him and ſaid, *Impious Villain! haſt thou no ſhame of the ſtain wherewith thou haſt defiled thy high Birth? and ſhewеſt thou no repentance of this horrible crime? thou haſt diſturbed the peace, thou haſt polluted the Church, thou haſt provoked God: ſince therefore it is ſo, I beſeech him without delay to inflict on thee a juſt puniſhment for this thy deteſtable crime.* As ſoon as he had ended theſe words the Young man fell to the ground, gave up the Ghoſt, and which was more wonderful, his Body preſently diſappeared, and many ſay it was ſwallowed up by the Earth, and with the wicked Soul ſunk into Hell. But *Bueno* kiſſing the Head which he had in his hand, joyned it to the body, covering it with his Mantle

cel-

celebrated Mass at the Altar, Preached, and prayed that the Virgins Soul might return to her Body; this Prayer being ended the Virgin rose up as from sleep, and cleansing her Face from the dust and sweat, filled the Congregation with wonder and Joy. Now in the place where the Head was rejoyned to the body there appeared a white circle compassing the Neck, small as a white Thred, which continued so all her life; and from that white circle she had the name of *Winefrid*; and after her death when she appeared to any, that white mark was alwayes visible. The place where her blood was shed is at this day called St. *Winefrids* Well. The stones likewise both where the Springs gusheth forth, and beneath in the Current, having been sprinkled with her blood, retain the redness to these times; which colour neither the length of many Ages, nor the continual

tinual sliding of the water over them, has been able to wash away. And moreover a certain Moss, which sticks to the said stones, renders a fragrant odour like Incense. *Cr. p. 389.*

St. *Clare*, an Hermit, when come to years of maturity, was by his Parents affianced to a beautiful Virgin; but when the time wherein the Marriage was to be solemnized approached, the young Man withdrew himself from his Parents House, and out of *Britany* passed over into *France*; but there a Noble Woman dwelling near him, inflamed with lust, impudently attempted his Chastity; but St. *Clare* resolutely resisted the shameless Lady; notwithstanding which resistance, when her sollicitations still more and more increased, he was forced to forsake his Monastery; the lascivious Lady desperately inraged with

his departure, ſent two Murderers in ſearch of him, who at laſt found him in a poor Cottage, there they ſet upon him with opprobrious ſpeeches, and at laſt drawing out their Swords they cut off his Head: St. *Clare* preſently after aroſe, and with his Hands taking up his Head, by the aſſiſtance of Angels, carried it to a Fountain not far diſtant, into which he caſt it, and then carried the ſame back to the Oratory of his Cell, and going on a little further towards a Village near the River *Epta*, he there conſummated his Courſe. *Cr. p.* 411.

Two Kentiſh Princes, *Ethelred* and *Ethelbert*, being murdered, and buried under the Seat where the King was wont to ſit, the Murder was moſt miraculouſly diſcovered; wherefore taking up the Bodies, and honourably putting them in Coffins, the Arch-biſhop *Theodorus* com-

commanded to carry them to *Chriſt-Church* in *Canterbury*, but in vain they attempted this, for with all the force they could uſe they could not remove them out of the place; whereupon, changing his purpoſe, he adviſed to tranſport them to the Church of St. *Auguſtin*, but with as little ſucceſs as before; at laſt, it was agreed they ſhould be carried to the Monaſtery of *Wering*, of great renown in thoſe days, which being reſolved upon, the Bodies were as eaſily removed as if they had no weight at all; being arrived at that place, the Bodies were buried near the great Altar, where many wonderful Miracles are daily wrought. *Cr. p.* 412.

St. *Wilfrid* entring into a Village called *Tiddafrey*, there met him a great multitude of Women, offering their Children to be confirmed by him. Amongſt them, one Woman

mingled her ſelf, craftily carrying in her Arms her dead Child, pretending that he ſhould be Catechiſed, but inwardly perſwaded that by the Biſhops ſanctity he ſhould be reſtored to Life; the Biſhop therefore uncovering the Childs face, to the end he might perform the due Rites, found that he was dead; then the Woman perceiving that her fraud did not ſucceed, betook her ſelf to prayers, earneſtly beſeeching him for God and his Holy Mothers ſake, if he had any Faith or Pity, toreſtore Life to her Child, ſaying this, ſhe caſt her ſelf at his Feet, and would not be removed, thus offering an importunate violence toward him: All this while the Biſhop continued doubtful, whether he ſhould ſeem raſh in attempting the Miracle, or reject the Tears and Prayers of the diſconſolate Woman, but a charitable Pity at laſt got the victory; therefore, after he had with a low voice

voice repeated certain devout paſſages out of the Pſalms, he laid his Right Hand upon the dead Body, whereupon immediately the Soul was reſtored, for by gaſping, moving his Eye-lids, and ſtirring his whole Body, he gave proof that he was alive. The Child was called *Ethelwald*, who was afterward a Monk at *Rippon*.

Another Miracle wrought by St. *Wilfrid* on a Monk, who falling from the top of the Church, whilſt it was a building at the coſt of King *Egbert*, broke all his Bones, and tore aſunder all his Members, was reſtored to Health by the Prayers of the Biſhop and his Covent. *Cr. p.* 422.

St. *Oſitha*'s Head being cut off by a *Daniſh* Pirate, at the very place a clear Fountain broke forth, which cured ſeveral kind of Diſeaſes; moreover aſſoon as her Head was off,

the Body presently rose up, and taking up the Head in the Hands, by the conduct of Angels walked firmly the straight way to the Church of St. *Peter* and *Paul*, about a quarter of a Mile distant from the place of her suffering; and when it was come there, it knocked at the door with the bloody Hands, as desiring it might be opened, and thereon left marks of blood; having done this, it fell there down to the ground. *Cr. p.* 424.

The Miracle of St. Wereburga's *driving away Wild-geese.*

At *Chester* there was near the Walls of the Town a Farm belonging to the Monastery, the Corn whereof was much wasted by flocks of Wild-geese, which the Steward of the place endeavoured, but in vain, to chase away; of which incommodity

commodity he made complaint to St. *Wereburga*, whereupon she commanded him, saying, *Go your ways and shut them all up in a house.* He wondring at so strange a command, thought the Saint spoke those words in jest: but when she renew'd the same injunction constantly, and in a serious manner, he returned among the Corn, where seeing great numbers of such fowl devouring the grain, he with a loud voice commanded them in his Mistresses name to follow him; hereupon immedately they all in one drove followed him, and were shut up together in a House. Now it hapned that a certain servant privately stole one of the said birds, which he kill'd and hid, with intention to eat it. The next morning early the Holy Virgin went to the house, where after she had in a chiding manner reprehended the birds for usurping that which belonged not to them, she commanded

them to flye away and not return: Immediately the whole army of them took wing; but being ſenſible of the injury done them, they flew not away, but hovering over the Holy Virgins head, with wonderful noyſe made complaint of their loſs. She hearing their importunate clamours, underſtood by inſpiration the cauſe thereof; and after ſearch made, the Offender confeſſed his theft; whereupon ſhe commanded the bird to be reſtored to her companions; after which they all with one conſent flew away, ſo as not any bird of that kind was afterward ſeen in that Territory. *Cr. p.* 427.

After St. *Wereburga* was dead her Body was carried to the Church of *Trickingham*, where it was moſt diligently kept, the doors of the Church being carefully barred, and a Watch moreover ſet upon it. But one night a deep ſleep ſuddenly ſeiſed on

on thoſe which watched; and at the ſame time great multitudes of the inhabitants of *Hambury* coming on them, all the doors of the Monaſtery became opened, the Locks and Bars without any violence offered, falling to the ground. Whereupon they took away the Body, not any one reſiſting, and with great joy carried it to *Hambury*, where it was honourably buried. In which place ſick perſons recover health, ſight is reſtored to the blind, hearing to the dumb, the leprous are cleanſed, and perſons oppreſſed with ſeveral other Diſeaſes, do there praiſe God for their recovery. *Cr. p.* 427.

St. *Milburga* reſts at *Wenlock*: In antient times her memory was celebrated by the inhabitants, but after the coming in of the *Normans*, by reaſon that the place of her Sepulchre was unknown, ſhe became forgotten. But of late a Covent of

Cluny-

Cluny-Monks having been eſtabliſhed there, whilſt they were buſie in erecting the Fabrick of a new Church, a certain Child running earneſtly over the pavement, the vault of her Sepulchre broke under him, by which means the Body of the H. Virgin was diſcovered, which being taken up, a moſt odoriferous vapour, as of a moſt precious Balſam, perfumed the whole Church: And ſuch a world of Miracles were wrought by her Interceſſion, that wonderful multitudes flock'd thither, both rich and poor, inſomuch as there was ſcarce room in the open Fields to receive them, ſo ſtrong a faith they had to find remedy there for their maladies. Neither did they fail of their expectation, for none departed away without a Cure, or at leaſt a mitigation of their Diſeaſes. And particularly the Kings-Evil, incurable by Phyſicians, was through the Merits of the Holy Virgin, healed

healed perfectly in ſeveral perſons. *Cr. p.* 429.

A wonderful Miracle, ſhewing the efficacy of the Holy Sacrifice of the Maſs.

In a Battel where Prince *Elwin* was ſlain, among others there was one of the Princes Souldiers named *Imma* ſlain, (at leaſt in opinion.) This Souldier all that day and the night following lay among the other dead bodies, as if he had been ſlain; but at laſt his Spirit returning he ſate up, and as well as he could, bound up the wounds he had received; then reſting himſelf a while, he raiſed himſelf on his feet, and began to walk away, with an intention to find out, if poſſible, ſome friends, who might take care of him. As he was going away, he was met with and taken by ſome of the enemies, the *Mercians*, and brought to their

their Captain, a principal Officer of King *Ethelred*, who examined him what he was. The poor man was afraid to acknowledge himself a Souldier, therefore he answered that he was a poor countrey-man, who had a Wife, and was come in this Expedition with several others of the like quality, to bring Provision to the Army. Upon this answer the Officer commanded that care should be taken of his Wounds, and when they began to be almost cured, he made him every night to be put in Chains, to prevent his running away; but no Chains could hold him, for after they were gone which had put the Chains upon him, they presently fell off. And the cause of this Wonder was this; He had a Brother named *Tunna*, a Priest and Abbot of a Monastery in a certain Town which at this day from his name is called *Tunnacestir*. This Abbot having heard that his Brother

Brother was slain in the late battel, came himself to search for his body; and having found another in all regards very like to his, he carried it to his Monastery, and there buried it honourably. Moreover he took care that several Masses should be said for the pardon of his sins; and by vertue of those Masses it came to pass that no bands could hold him, but they presently fell loose from him. In the mean time the Officer whose Prisoner he was, began to ask him, How came it to pass that he could not be bound? Whether he had about him certain Charms, which as some think, have a power to untie all bands? His answer was, that he was utterly ignorant of such unlawful Arts; *But*, said he, *I have a Brother in mine own countrey, and I am assured that he thinking I am slain, says frequent Masses for me; so that if I were now in the other World, I doubt not but my Soul by his intercession*

and

and prayers, would be absolved from all pains. After he had continued a good space a Prisoner to the said Officer, those who guarded him observed by his countenance, gesture and speeches that he was no countrey-peasant, but a person of quality. Thereupon the Officer calling him aside privately, enquired more diligently who he was; withal promising him that if he would simply declare his condition, he would not use him any thing the worse. He then plainly manifested to him that he was a Servant of the King of the *Northumbers.* Whereupon the Officer replied, *I did assure my self by the manner of thy speech, that thou wert not of a base condition: and now thou deservest to dye, in revenge of all my brethren and kinsmen who have been slain in the Battel: but because I will not break my promise, I will not kill thee.* As soon therefore as he had recovered health and strength the

the Officer sold him to a certain man at *London* called *Freson.* But neither could he be bound by his new Master; for after tryal of several sorts of Bands and Chains, they became all unloosed. When he therefore who had bought him perceived that he could not be restrained by Fetters, he gave him permission to redeem himself, if he could. For commonly after nine of the Clock in the morning, the usual time of Masses, his Bands were untyed. Upon this offer the Prisoner was suffered to depart, having first given his promise by Oath, that he would either send the money agreed on for his Ransom, or return and yield himself a Prisoner again. He went therefore from *London* into *Kent*, to King *Lothere*, Nephew to the famous Queen *Ethelreda* by her Sister, who likewise had formerly been a Servant to the said Queen; and from him the Prisoner received

the

the Money appointed for his Ranſome, which according to promiſe he ſent to his Maſter. Being thus free, after ſome time he returned to his Countrey, and coming to his Brother the Abbot, he related to him particularly all the Accidents, both good and bad, which had befaln him; and then perceived, that his Chains for the moſt part had been looſed preciſely at the Hours in which Maſſes had been celebrated for him, and moreover that many other commodities and comforts had befaln him from Heaven in his dangers, by his Brothers Prayers, and the Oblation of the Saving Sacrifice. *Cr. p.439.*

On a certain day St. *Cuthbert* came to the Village of a certain Count, whoſe Wife at that time lay ſick at the point of death; the Count himſelf met him in the way, and conducted him into his Houſe, and acquainted

acquainted him with the deſperate ſtate of his Wife, beſeeching him that he would give his benediction to Water for ſprinkling her; the Biſhop aſſented to the Mans requeſt, and Water being brought, he bleſſed it, and gave it to a Prieſt, commanding him to ſprinkle the ſick Lady with it; who thereupon entred into her Chamber, where ſhe lay like one deprived of ſenſe and life, and both ſprinkled her face and bed, yea withal, opening her Mouth, diſtilled a few drops into it; the Holy Water had no ſooner touched her, but *O wonderful!* though ſhe was utterly ignorant of what had been done, ſhe preſently recovered a perfect health of Body and Mind, and without delay riſing up, ſhe her ſelf came to do ſervice to the Biſhop, being the firſt of the whole Family which preſented to him a Cup of refection. *Cr. pag. 469.*

The Divine Disposition being pleased to demonstrate in how great Glory St. *Cuthbert* lived after his death, gave this Testimony: Eleven years after his burial his Brother Monks, opening his Sepulchre to take up his bones, found his body perfectly intire, with a lively freshness, and all his limbs as flexible as if he had been alive, so that he appeared like a person rather asleep than dead; moreover all his Vestments were not only undecayed, but appeared in their primitive freshness, and also with the addition of a wonderful lustre. *Cr. p.* 473.

A Coffin of stone was prepared for entombing the body of King *Sebbe*, but when they endeavour'd to put the body into it, they found that it was a hands breadth too long for the Coffin; whereupon paring away as much of the stone at each

end as they could, they thereby lengthened it about the measure of two fingers breadths, yet after all it would not receive the body, whereupon finding so great a difficulty to inter him, they intended, either to seek out a new Coffin, or to endeavour by hewing the body to shorten it so much as to make it enter into the Coffin; but by a wonderful accident, which could proceed from no less than an Heavenly Power, both these designs of theirs were prevented, for presently in the sight of the Bishop, and *Sighard* Son to the said King and Monk, who together with his brother *Seofrid* Reigned after him, a great multitude of others being likewise present, the Coffin was found of a convenient length, insomuch that there was room enough to lay a Cushion under his head, and yet at the feet there remained four fingers breadths beyond the body. *Cr. p.* 486.

The wonderful Story of a Man revived, and recounting his Visions.

A certain Man who had been a good while dead, was restored to the life of his body, and related many notable things which he had seen. This Man was an honest House-keeper, who with his Family lived a Religious Life in a Region of the *Northumbers*, called *Incuningum*; who having been struck with a Disease, the same growing more and more violent upon him, it brought him to extremity, so that on a certain day towards evening he died; but the day following early he came to life, and suddenly raising himself up in his bed, all those who mournfully watched the body, were terribly affrighted and ran away, only his Wife, whose love to him was excessive, though she trembled at the sight, staid still by him. The

The Man seeing his Wife, bid her be of comfort: *Fear not*, said he, *for I am truly restored to life from death which had seized me, and permission is given me to live a while longer among Men; but my conversation hereafter, must be quite otherwise than formerly it has been.* Having said this, he presently rose, and went to an Oratory of that Village, where he remained a good while in Prayer: Afterward having divided his whole Substance into three Portions, one Portion he gave to his Wife, a second to his Children, and the third he distributed to the Poor.

Not long after, having thus freed himself from all worldly cares, he went to the Monastery of *Mailros*, where having received *Tonsure* he entred into a Religious Life.

Now the account which he gave of his *Visions*, was on this manner: A certain person brightly shining in his face and vestments, conducted

 me,

me, and we walked together ſilently, as it ſeemed to me, towards the place where the Sun riſes in high Summer: Thus walking together, we came to a place where there was on our left hand, a Valley of a vaſt depth and breadth, and the length of it ſeemed infinite; one ſide of this Valley was terrible with its burning flames, and the other no leſs intollerable for the cold blaſts, hail and ſnow, driving through it; and both theſe places were full of mens ſouls, which ſeemed to be forcibly toſſed from one ſide to the other, for thoſe which were in the fire, not being able to endure its ſcorching, leaped into the horrible cold, and not finding eaſe there, they leaped back into the unquenchable flames. Having obſerved an infinite number of deformed ſouls thus tormented, with an interchangeable viciſſitude of tortures, without any reſpite of eaſe, I began to

to think that this place was ſurely Hell, of whoſe intollerable torments I had oft heard Preachers ſpeak. But my *Conductor* who went before me, anſwered theſe my thoughts, ſaying, *Do not entertain ſuch an imagination; for this is not Hell, as thou thinkeſt.*

But when he ſaw me affrighted with ſo horrible a ſpectacle, he conducted me leiſurely ſomewhat further, where I ſaw all places round about me become obſcure, and at length filled with utter darkneſs. Into which when we were entred, the darkneſs was ſo thick, that I could ſee nothing but the ſhape and veſtment of my *Conductor*. And as we went on further in this ſhady darkneſs, on a ſudden there appeared before us frequent globes of hideous flames aſcending out of a deep pit, and again falling down into it.

When I was come thither, preſently my Guide vaniſhed out of ſight, leaving me alone in the midſt

of this darkneſs and horrid ſpectacle. But when the ſaid globes of Fire without any intermiſſion mounted up, and again fell down, I perceive that they full of were humane Souls, which like ſparks of fire carried up by the ſmoak, were ſometimes caſt upward, and then drawn back by the vapours of fire. Moreover an unexpreſſibly noyſom ſtink belched out by thoſe vapours filled all the dark ſpaces round about. As I was thus ſtanding ſtill in a terrible fright, being uncertain what to do, whither to go, and what would be the end of all this, I heard behind my back a moſt horrible noiſe, as of perſons wailing in unutterable miſery, and alſo at the ſame time I heard others loudly and ſcornfully laughing, as the rude vulgar people are wont to do when they inſult over their captive enemies. When this noiſe came nearer to me, I perceived a troop of wicked Spirits

Spirits haling into the midſt of that darkneſs the Souls of men which wofully cryed out, whilſt the others burſt forth into laughters. And among theſe Souls I could diſtinctly ſee one that was ſhaved like an *Eccleſiaſtical* perſon, another was a Layman, and a third was a Woman. Theſe unhappy Souls thus haled along by thoſe ſpitefully malicious Spirits, at length were plunged into the midſt of that burning pit. Into which after they were deſcended a good way, I could no longer diſtinctly hear the wailing of Men, and laughing of Devils, but only had in mine ears remaining a confuſed promiſcuous ſound.

In the mean time certain obſcure Spirits aſcended out of that fire-vomiting pit, which approached me on all ſides, and with flaming eyes and ſtinking fire iſſuing out of their mouths and noſtrils vexed me grievouſly. Moreover, with fiery pincers

cers which they held in their hands they threatned to catch me; but for all that, though they frighted me, they had not the boldneſs to touch me. Being thus on all ſides encompaſſed with darkneſs and enemies, I turned mine eyes every way to ſee if there were any one to deliver me. At laſt there appeared by the way which I had paſſed ſomething that ſhone like a Star, which increaſing and approaching nearer and nearer, as ſoon as it came to me, all thoſe hateful Spirits which had endeavoured with their fiery pincers to lay hold on me, were diſperſed and fled.

Now he whoſe coming drove away theſe Spirits was the ſame who at firſt had been my *Conductor*; who preſently after turning his ſteps more ſoutherly toward the Eaſt, led me out of that darkneſs into a clear and lightſom air; in which after we had walked a while, I ſaw before

before us a mighty Wall, of the length and height whereof every way I could ſee no end, I began then to marvel to what purpoſe we ſhould go to that Wall, in which I could diſcover neither door, window, nor any other paſſage. But being come to it, preſently, I know not by what means, we found our ſelves on the top of it. And there appeared to me a moſt large pleaſant Field, ſo repleniſhed with all ſorts of odoriferous Flowers, that the ſweet fragrancy of them immediately took away all the former ſtench of the dark fiery furnace. And ſo great was the light there on all ſides, that it far exceeded the brightneſs of mid-day. Moreover there were in that field innumerable aſſemblies of men in pure white garments, all rejoycing and ſinging. Now as he led me among theſe happy Quires, I began to think, that this might be the Kingdom of Heaven, which I had

had oft heard preached of. But he again answered to my thought, *No, this is not Heaven, as thou supposest.*

And as we passed on in our progress, I saw before mine eyes a far greater and more pleasant Light than we had seen before, and in that Light I heard a most sweet melody of persons joyfully singing, and so wonderful a fragrancy of a most sweet odour issued from thence, that the former sweetness, which before seemed excessive to me, now I very meanly esteemed; as likewise the former Light compared with this, appeared almost obscure. Now, when I was in a hopeful expectation that we should enter into this blessed place, my *Guide* made a stop; and presently turning his steps, he lead me back again the way that we had come.

And when in our return we were come to the joyful mansions of those Inhabitants cloathed in white garments,

ments, he said to me, *Doest thou know what these things are which thou hast seen?* I answered, No. He replied, *That* Valley which thou sawest so terrible by the scorching flames and horrible frosts, is the place in which those souls are to be tried and afflicted, which having delayed to confess and amend their sins, at the very point of death retire for safety to repentance, and so depart out of the body: These, because even in the last moment of their lives, they confessed and were contrite for their sins, they shall all at least in the day of *Judgment* come to the Kingdom of Heaven, and many of them before that day, are eased and delivered by the *Prayers*, *Fasting*, and *Alms* of the Living, and especially by the celebrating the most *Holy Sacrifice*. Moreover, that flame-vomiting and stinking pit which thou sawest, is the very Mouth of Hell, into which whosoever once falls,

he

he ſhall never come out of it for all eternity.

As for this pleaſant flowery field here before thine eyes, in which thou ſeeſt ſuch multitudes of youth making merry, and cloathed with white raiment, this is the place which is the Receptacle of ſuch ſouls which have continued to their death in the exerciſe of virtue, but yet their works have not been of ſuch perfection, as to deſerve their preſent admiſſion into the Kingdom of Heaven; yet all theſe in the day of *Judgment* ſhall arrive unto the Viſion of our Lord, and the joys of his heavenly Kingdom. But as for thoſe, who in their words, works and thoughts, have attained to perfection, ſuch aſſoon as they have left the body ſhall enter into that *bleſſed Kingdom*. To the Confines of which *Kingdom*, that *Place* pertains where thou ſaweſt ſo great a *Light*, and heardeſt ſo ſweet *Harmony*, and waſt re-

refreſhed with ſo admirably ſweet ſmelling Odours.

Thou therefore having ſeen all theſe things, muſt preſently return to thy Body, and again as formerly live among men. If then hereafter thou wilt be diligent to examine all thine actions, and to obſerve uprightneſs and ſimplicity in thy converſation and ſpeeches, thou alſo after death ſhalt receive a manſion among theſe joyful troops of happy Spirits. For I, having departed for a time from thee, did it to this end, that I might ſee what would in the end become of thee. When he had ſpoken thus to me, I had a horrible averſion from returning to my Body, being extremely delighted with the ſweetneſs and beauty of that place which I ſaw, and the happy ſociety of the perſons living in it. Notwithſtanding I had not the boldneſs to make any ſuch requeſt to my Guide. And whilſt I was buſie in

theſe

these thoughts, I know not how, I presently perceived that I was again alive among men. *Cr. p.* 500.

Saint *Decumanus*, when his Head was cut from his Body, the Trunk raising it self up, took the Head, which it carried from the place where it was slain to a Spring not far off, which flowed with a most chrystalline Water, in which with the Hands it washed the blood away; which Spring, in reverend memory of the Saint, is to this day called St. *Decumanus* Spring; near to which place the Body together with the Head was buried. *Cr. p.* 526.

In those dayes there was in the Territory of *Worcester* a certain place wholly uncultivated, and almost unpassable by reason of thorns and bryars growing thick there. This place formerly called *Homme*, was in succeeding times named *Eovesham*, for

for the reason which I shall now declare. St. *Egwin* had appointed four Shepherds to feed their flocks about the said Wood for the sustenance of his Monks. Now on a certain day it hapned that one of the said Shepherds, named *Eoves*, entring deeply into the midst of the Wood, there appeared before him a certain most glorious Virgin, attended by two others, her splendour darkned that of the Sun it self, and her beauty incomparably exceeded all wordly features: she held in her Hand a Book, out of which she with the other two Virgins, sung Hymns of praise to God. The poor man dazeled with this splendor upon which he durst not fix his eyes, stood a while silent and trembling, and presently after in great fear retired home, and repairing to the Bishop acquainted him with his Vision. The Holy Bishop considering the matter advisedly with himself, on a

certain day after he had fasted and prayed, taking three companions with him, went toward the place described by the Shepherd, walking all the way bare-foot, praying and singing Psalms; and commanding his attendants to stop at a distance, he himself passed further into the Wood, and being come to the place, he fell prostrate on the ground, where with many sighs and tears he remained a good space imploring a merciful regard from our Lord. After which he rose up from prayer, and immediately there appeared to him the three Virgins, with the same majesty and glory as before; among whom she who stood in the midst seemed more tall and resplendent than the other, in pure whiteness infinitely excelling Lillies, and in freshness Roses, and from her proceeded a celestial and inestimable odour: she held in her hand a Book, together with a golden Cross casting forth

forth bright beams of light. Now whilst he thought within himself, that surely this was the Mother of our Lord, the said glorious Virgin as it were approving such his inward pious cogitation, stretching forth the said Cross gave him a Benediction with it, and presently with that farewel disappeared. The Holy man with great joy rendring thanks to God for this favour, understood thereby that it was Gods will that the same place should be consecrated to his Service, and dedicated to the honour of the Blessed Virgin Mother of Lord. For during his former afflictions and persecutions he had made a Vow, that if God would vouchsafe to give a prosperous end to his desires, he would build a Church to his Service. Hereupon without delay he cleansed the place, began the work, and shortly brought it to perfection. *Cr. p.* 528.

St. *Egwin*, Biſhop of *Worceſter*, undertook a painful Pilgrimage to *Rome*, thereby to ſatisfie for the offences of his People, and withall to do a rigorous Penance for ſome faults committed in his youth: And to render his Pilgrimage more painful, he in the preſence of a great multitude bound about his Legs certain Iron Chains, and caſt the Key which locked them together into the River of *Avon*, publickly proteſting, that he would never eſteem himſelf ſecure of the pardon of his ſins, till either the Key were reſtored to him, or the Chains unlooſed by a power ſupernatural. Having with great pain performed his Voyage, he at laſt arrived at *Rome*, where, whilſt he was performing his Devotions in the Church of St. *Peter*, his Servants going to the Rivers ſide to buy proviſion for their Maſter, they found in a Fiſhes belly the Key which had formerly locked the

the Chains about his Legs, which being brought to him, he in the preſence of a great multitude unlocked the ſaid Chains. So that he who before was looked upon as a Sinner, was afterwards honoured as a Saint. *Cr. p.* 528.

In the year 711, when St. *Swibert* went into a certain Village to celebrate Maſs, a certain rich Man who had been a Pagan, but converted and called *Peter*, conducting a Cart loaden with Materials for building a Monaſtery; in the way by the malice of the Devil *Peter* fell from the Cart under the Wheels, and was taken up dead, having his Head and other Members grievouſly wounded, by occaſion of which, there aſſembled a great concourſe of People, when preparation was making for his Funeral, St. *Swibert* came to the place, and commanded the Body to be carried to his Cell, which

being done, he with many ſighs and tears poured forth his Prayers to reſtore to life the ſaid *Peter*, who was a Servant of his Monaſtery, then riſing up, and kiſſing the Body, immediately the dead Man revived, and roſe up perfectly whole, inſomuch as there was not left on his Body the leaſt marks of any wounds, nor no ſettling of any blood. *Cr. p.* 538.

In the ſame hour St. *Swibert* died his Soul appeared to St. *Willebrord*, requeſting him that he would be preſent at his Funerals in *Werda*; whereupon he preſently took Boat, and with ſeveral others made haſte to *Werda*; where all theſe, as they were the day following, according to Cuſtom, ſinging the *Vigile* of the *Dead*, a young Man was brought among them, who had been made blind by Lightning, and with his clamours interrupting the *Pſalmody*, and

and calling to the Saint to have his ſight reſtored, aſſoon as he had touched the Coffin he immediately recovered his ſight. Another, who was raging mad, being brought in, and kiſſing the cover of the ſame Coffin was preſently reſtored to his Senſes. A third alſo, who was poſſeſſed of the Devil, by the ſame means was freed from the wicked Spirit. *Cr. p.* 556.

St. *Boniface* one morning celebrated Maſs in St. *Michael's* Church in *Ordorf*; after which, he commanded that Dinner ſhould be made ready; but being told that there was no Meat, *Is it ſo*, anſwered he, *how many thouſand did God feed in the Wilderneſs, forty years together? Cannot he provide for his Servant, how unworthy ſoever, nouriſhment for one day?* Having ſaid this, he commanded the Table ſhould be covered, and preſently a great Bird flew thither,

bringing in her mouth a Fiſh, ſufficient to ſatisfie all their hunger, this Fiſh he bade ſhould be dreſſed, which having eaten, the remainder was caſt into the River. *Cr. p. 569.*

A certain devout Lady named *Irmgardis*, attended only by two Maids, and her Son *Gocellin*, a Child of little more than eight years of age, came to ſee the Solemnity of the Canonization of St. *Swibert*, (the firſt Saint that was ſolemnly Canoniz'd,) and to demand the Popes Benediction. Now it happened that whilſt the Boat in which they came, was amongſt others turn'd about for landing, the young Child who then ſtood near his Mother, by reaſon of the ruſhing of the Boats againſt one another, not being able to keep his ſtanding, fell into the River; which his Mother ſeeing, would have thrown her ſelf after him, if ſhe had not been held back

back by ſuch as were preſent. This hapned about five of the Clock at even. Preſently one of the Maids ran in haſt to acquaint the Archbiſhop with this calamity; who came and found the Lady in the Church, ſhreiking out, and almoſt mad with grief; he with much ado conducted her to his lodging, and endeavoured to aſſwage her grief; but all in vain, for the whole night ſhe ſpent in weeping, groaning and praying to St. *Swibert*, by his accuſtomed piety to ſuccour his afflicted ſervant; vowing withal, that if ſhe might have her Child reſtored, ſhe would conſecrate him for ever to Gods ſervice in his Church. The day following about eight of the clock in the morning the dead body was found and taken up out of the River: Which being preſented to his Mother, ſhe became pale and fell into a ſwoon; but being recovered, ſhe took the body in her arms, and attended

attended with a great troop of men and women weeping with her; ſhe carried it into the Church, and laid it before the Sepulchre of St. *Swibert*. After which the whole company betook themſelves to their Prayers; and within a very ſhort time the Childs Spirit returned into him, ſo that he opened his eyes, and ſtanding upon his feet he looked about with wonder on ſo great a multitude, and ſpoke ſome tender and kind words to his Mother. *Cr. p.* 687.

The Pagans having cut off St. *Edmond*'s Head, they caſt it into a ſecret place in a Thicket of the Wood adjoyning; there it remained a whole years ſpace; after which the ſaid Pagans retiring out of the Countrey, the firſt care of the Chriſtians was to honour their holy King and Martyr. Aſſembling themſelves therefore together out of their lurking-places,

places, they reverently took his Body out of the unclean place where it had been caſt, and then with all diligence ſought for the Head; and whilſt every one of them with equal affection ſearched each corner of the Wood, there hapned a Wonder not heard of in any age before. For whilſt they diſperſed themſelves in all parts, and each one demanded of his companions, where it was that the *Danes* had caſt the Head, the ſame Head anſwered them aloud in their own tongue, *Here, here, here*; neither did it ceaſe to cry out in the ſame words, till it had brought them to the place. And to add to the wonder, there they found a mighty and fierce Wolf, which with its fore-feet held the Head, as if appointed to watch and defend it from other beaſts. When they were come, the Wolf quietly reſigned it to them. So with joyful hymns to God they carried and joyn'd it to the

the body, the Wolf in the mean time following them to the place where they buried it, after which, the Beast returned into the Wood; in all which time, neither did the Wolf hurt any one, neither did any one shew the least intention to hurt the Wolf. *Cr. p.* 736.

A certain *Scotchman* buried in the Church at *Rhemes*, lay many years there unknown, till the ground being afterwards digged for the burial of another, his Coffin was found, but could by no force of Men be opened, till the Pastor of the Place, whose Name was *Hildegarius*, comeing, opened it a little, and was infinitely ravished with the odoriferous smell issuing out of it; within the Coffin he saw a Body intire, cloathed with Priestly Vestments, therefore not daring further to violate the Sepulchre, but laying boards over it, upon those boards he

he placed the other dead Body. The night following his Uncle, who had been dead many years, and was a Priest, appeared to him, telling him, that he had much offended God in violating the Sepulchre of a Holy Man. The like did the Holy Man himself make known to another, commanding him to signifie to the Priest, that unless he removed from out his Grave the stinking Carkase, he should quickly receive from God a severe punnishment. Whereupon without delay he caused a new Grave to be made for the newly dead Persons Body. Afterward the same Holy Man in a Vision required a Husbandman, and again a Priest, to advise him in his Name to remove his Body from without into the Church, withall signifying, that he was of the *Scottish* Nation, that his Name was *Merilolan*, and had been murdered in his way towards *Rome* on the River *Aisne* (*Axona*).

ona). And leaſt he ſhould forget the Name, he commanded him to write it with Chalk, which he ſeemed to give him upon the Cover of a Cheſt ſtanding by; which he accordingly did, and writing it falſe, was corrected by the Holy Man. The next morning he found the Name written in ſo perfect a manner, that he could not write ſo well, though waking and in the light. *Cr. p.* 813.

A debate happening between the Secular Canons and the Monks, about their Revenue and Poſſeſſion, the Canons pretentions were ſupported by the Queen, *&c.* on the Monks ſide ſtood King *Edward*, Saint *Dunſtan*, &c. When the debate was in the Aſſembly, St. *Dunſtan* was ſilent, and holding down his head, he debated in his mind what might be the beſt courſe to proceed in this Affair. A great ſilence was obſerv'd by the whole Aſſembly,

Aſſembly, every one expecting the Archbiſhops anſwer and reſolution; when on a ſudden an Image of our Lord upon the Croſs, which was faſtned aloft in the room, in the hearing of all that were preſent, ſpake theſe words diſtinctly; *It muſt not be, it muſt not be; you have ordered things well, you ſhall do ill to change them.* This ſtrook a terrour into the whole Aſſembly, and thereupon St. *Dunſtan* ſaid, *My brethren, what would you have more? you have heard the preſent Affair decided by a Divine ſentence*; they anſwered, We have heard it. And upon this the Monks of *Winchester* remained ſecure. *Cr. p.* 883.

St. *Editha*, Daughter to King *Edgar*, a little before her death built a Church to the honour of St. *Dionyſius*; at the Conſecration whereof by St. *Dunſtan* he obſerved how the Virgin frequently with her Thumb made

made the ſign of the Croſs upon her Forehead; at which being much delighted, he ſaid, *May that Thumb never be corrupted.* Thirteen months after her death, St. *Dunſtan* in a viſion of ſleep ſaw St. *Dionyſius* holding the Virgin by the hand, who commanded that her memory ſhould be celebrated on earth; the Virgin her ſelf likewiſe admoniſhed him to take up her Body; withal telling him that he ſhould find her upper parts, her Eyes and Hands all corrupted, becauſe in her childiſh age ſhe had employed them lightly and vainly; but her Thumb which ſhe had frequently uſed in ſigning her ſelf with the Croſs, and all her lower parts remained uncorrupted, in as much as ſhe had been alwayes free from impurity and gluttony; hereupon St. *Dunſtan* went to *Wilton*, and taking up her ſacred Reliques, found all ſhe had ſaid to be true. But *Canutus* the *Daniſh* King, who made ſmall

ſmall account of *Engliſh* Saints, was wont to ſay in jeſt, he could never believe that a King ſo licentious and cruel as K. *Edgar* could have a Saint to his Daughter. And when Archbiſhop *Ednot* defended the ſanctity of S. *Editha*, the King being then at *Wilton*, in a paſſion commanded her Sepulchre to be opened; which being done, the holy Virgin was ſeen to ſit up, with a Veyl before her face, in a poſture as if ſhe intended to aſſault the King; at which he terribly affrighted ſtarted back, and fell half dead to the ground. But coming to himſelf, he ever held the holy Virgin in great veneration; and once being endangered by a Tempeſt at Sea, he implored her aſſiſtance; upon which the Tempeſt immediately ceaſed, and he came ſafe to land. *Cr. p.* 895.

In the year of Grace a thouſand and twelve, the people of a Town

of *Saxony* named *Colewiz* (or *Colbec*) being assembled in the Church dedicated to the Holy Martyr *Magnus*, on the Vigil of our Lords Nativity, the Priest named *Robert* according to custom began the first Solemn Mass. At the same time there were fifteen men and three women in the Church-yard dancing and singing profane Songs, and they made such a noise that they hindred the Priest, for their voices were louder than the Quire which sung at Mass. The Priest therefore sent to them once and again to be quiet, but they contemned his command; whereupon in great indignation he said, May it please God and St. *Magnus*, that you may continue singing thus till a year be passed. Now what followed? This imprecation of the Priest had such force, that *Azo* a Son of the same Priest taking his Sister, called *Ava*, by the arm to draw her from the rest, and she not being

being able to leave them, he pulled her Arm from her body, and yet not a drop of Blood was seen. She therefore with the rest remained singing a whole year. No rain fell upon them; neither cold nor heat, hunger nor thirst, nor weariness troubled them. Their cloathes and shooes were not worn out, but they continued incessantly, like mad people, their singing. They by dancing so wore away the ground, that they sunk into the earth first to the knees, and afterward to the middle, the trench became so deep. There was by their friends a kind of pentthouse raised over them, to defend them from the foul weather; but there was no need of it. At last, when the year was ended, *Herebert* Archbishop of *Colen* came to the place and absolved them from their bonds, and bringing them before the Altar of St. *Magnus*, he there reconciled them. The Priests Daughter with

two others presently gave up the ghost; the rest slept three dayes and three nights without waking. Some of them dyed shortly after; but some remained many years alive, and by a trembling of all their members published to the world their sin and punishment. *Cr. p.* 919.

Judith, Wife of Count *Tosti*, desiring of *Agelwin* Bishop of *Durham* to bestow on her some portion of the Reliques of that glorious Martyr St. *Oswin* King of the *Deiri*, received from him a large lock of his Hair, altogether incorrupted. And being desirous to confirm in Faith certain incredulous persons, she caused a great Fire to be kindled in the midst of her Hall, into which she cast the same Hair, which received no prejudice at all, but on the contrary a great lustre. Whereupon the Countess by the Bishops order

order laid up the said Relique in a precious Repository. *Cr. p.* 988.

A certain Church being to be Consecrated to the honour of Saint *John* the Evangelist, devout King *Edward* the Confessor attended the Procession thither; when upon a sudden a Person in a strangers habit pressing near the King, earnestly begged an Alms of him for Saint *John*'s sake, the King having charitably given away all the Money he brought thither, took a rich Ring from off his finger and gave it to the stranger, who returning him many thanks, presently disappeared. It happened afterward, that two *Englishmen* went to adore the Sepulchre of our Saviour at *Jerusalem*; who at their return lost their way, and the night coming on them, they were in great pain what would become of them. Being in this perplexity, they saw passing by them a com-

a company of beautiful young men in white ſhining garments, before whom went two carrying Torches in their hands, which took away all the obſcurity of the night. After them followed a comely Old man, attended by two on each hand, who looking aſide, and ſpying the two Pilgrims, he ſtay'd, asking them, who and whence they were, what Religion they profeſſed, who was their King, and what was the cauſe of their journey thither? They told him they were *Engliſhmen*, and Chriſtians, that their Kings name was *Edward*, that they came to viſit the holy places of our Lords Paſſion and Reſurrection, and that the ſame day having wandred out of their way, they knew not where to find lodging or entertainment. Then the venerable Old man with a chearful countenance bid them follow him, conducting them into a moſt beautiful City, where they were moſt delicately

licately nouriſhed and lodged. In the morning the ſame Old man brought them on their way; and being out of the City he ſaid to them, *My Brethren, doubt not but God will give you a proſperous journey homeward; I am* John *the Apoſtle and Evangeliſt; your King I affectionately love for his chaſtity, ſalute him in my name; and to take from him all doubt, reſtore him this Ring which at the Dedication of a Church to my name he gave me, being then diſguiſed in the habit of a Pilgrim; tell him withal that the day of his death, approaches, and that ſix months hence I will viſit him, and conduct him after the Lamb, who is alwayes attended by pure chaſt ſouls.* As ſoon as he had ſaid theſe words, they preſently found themſelves in their right way; and with great joy returned home. Whither being come, they preſented the Ring to the King, acquainted him with the Oracle, and taking him aſide diſcovered to him what

what was told them of his death. As soon as they had mentioned the Name of St. *John*, the King burst forth into tears, and after he had diligently enquired of them touching the things they had seen and heard in their Journey, he dismissed them with thanks. *Cr. p.* 988.

Thus you have some Miracles of Ignatius, *S.* Anthony, *&c. and a few of Mr.* Cressy's *many Stories of the Miracles of our* English *Saints; if these gain your Acceptance, you will oblige me farther to prosecute this Collection from more of their Legends, and present you with another small Book of the like nature.*

FINIS.